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James Stonehouse

Universal Restitution

A

SCRIPTURE DOCTRINE.

This prov'd in several LETTERS

WROTE ON THE

Nature and Extent of CHRIST's Kingdom:

WHEREIN

THE SCRIPTURE PASSAGES,

Falsly alleged in PROOF of

The Eternity of Hell Torments,

Are truly translated and explained.

Ει δε ὁι τὲς ανθρωπινους οικους διαφθειροντες, θανατω καταδικαζονται; ποσω μαλλον ὁι την Χριςε διδασκαλιαν νοθευειν επιχειρουντες, αιωνιαν τισουσι δικην, ὑπερ ἡς σαυρον κὴ θανατον ὑπεμεινεν ὁ Κυριος Ιησυς, ὁ τε Θεου μονογενης υἱος; ἑ την διδασκαλιαν ὁ αθετησας, λιπανθεις κὴ παχυνθεις, εις γεενναν χωρησει; ὉΜΟΙΩΣ ΔΕ κὴ πας ανθρωπος, ὁ το διακρινειν παρα Θεου ειληφως, κολασθησεται, απειρω ποιμενι εξακολουθησας, κὴ ψευδη δοξαι ὡς αληθη δεξαμενος.

IGNATII Epist. ad *Ephes.*

Sold by R. DODSLEY, in *Pall-Mall*, LONDON;
and T. CADELL, in *Wine-Street*, BRISTOL.

MDCCLXI.

1761

THE

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☞ The QUOTATIONS in the learned languages, found in the notes, are all tranſlated into Engliſh at the end of the book, as are the other quotations in the text.

Univerſal Reſtitution, &c.

LETTER I.

That the Engliſh words eternal, everlaſting, for ever and ever, &c. are unſcriptural, and expreſs not the true import of the original words (עלם αιων) æon olem.

TO ——

SIR,

WHAT I have to advance upon this great truth, the RESTITUTION of all things, will be drawn moſtly from two conſiderations. 1ſt. From a conſideration of the kingdom of GOD to be eſtabliſhed by divine management in the perſon of the God-man *Chriſt Jeſus:* And 2dly from a conſideration of the preſent fallen nature and diſpoſition of the creature; but more immediately of the human ſoul.

Theſe two points will divide my enquiries into two parts, the firſt of which will reſpect the kingdom of GOD. But as preliminary hereto I muſt begin with what I take to be the true import of

the words עלם olem and αιων æon, the foundation of the miſtake I have ſo often complained of.

SECT. I.

The word עלם olem, its meaning and force.

THE word עלם olem (or עולם owlem) which the Septuagint tranſlate (wherever it reſpects time) by the greek word αιων (and which tranſlation ſeems to have been the occaſion of the frequent uſe of that word αιων afterward among the greek chriſtians) it is well known, is uſually in our Old, as is alſo the word αιων in our New Teſtament, render'd by the engliſh words eternal, everlaſting, and without end; but how juſtly is the queſtion in debate.

This word עלם olem among the *Hebrews* ſignified as a verb to hide, to conceal, to reſerve in darkneſs and ſecrecy[a]; as a noun, uncertain, indefinite, undetermined, undeclared; and conſequently

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[a] *Thus* Job xxviii. 21. *it is hid* (נעלמה it hideth itſelf) *from the eyes of all living, and kept cloſe from the fowls of the air.* Eccl. xii. 14. GOD *ſhall bring every work to judgment with every ſecret thing,* (כל נעלם) *whether it be good or whether it be evil.* Pſ. x. 1. *Why ſtandeſt thou afar off, O* LORD, *why hideſt thou thyſelf* (תעלים) *in time of trouble?* So *Lev.* iv. 13; v. 2, 3, 4. *Num.* xv. 13. 2 *Kings* iv. 27. *Job* xlii. 3. *Lam.* iii. 56. *Nah.* iii. 11. 1 *Kings* x. 3. *Prov.* xxviii. 27. *If.* i. 15. *Pſ.* xliv. 21.

ly, applied to a perſon it means an uncertain indeterminate perſon [b]; and applied to time (its only uſe which at preſent concerns us) an indefinite, undeclared, tho' very long, time.[c]

The word αιων among the *Greeks* ſignified in its genuine meaning an age or ſo long as very old men live, a term of about an 100 years; yet ſometimes the *Greeks* applied it to a much longer term than an 100 years, and ſometimes to a ſhorter term[d]: So that the word αιων aion correſponds tolerably with the

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NOTES.

[b] 1 Sam. xvii. 56. *And the king ſaid enquire thou whoſe ſon this unknown perſon* (הֶעְלֵם i. e. הנער ſee v. 55.) *is.* Gen. xxiv. 43. *Behold I ſtand by the well of water, and it ſhall come to paſs that when that unknown woman* (הָעַלְמָה i. e. אשה ſee v. 40.) *cometh forth to draw water and I ſay unto her, &c.*

[c] Ex. xii. 14. *And you ſhall keep this day a feaſt by an ordinance* (עוֹלָם) *of long undetermined antiquity.* If. lxi. 4. *And ye ſhall build up the deſolations* (עולם *owlem*) *of long undetermined antiquity.* Jer. xxv. 9. *I will bring Nebuchadnezzar againſt this land, and againſt the nations round about, and will deſtroy them utterly and make them deſerts* (עולם *owlem*) *of long undetermined antiquity.* Mich. ii. 9. *The women of my people (of Judah) have ye (Iſraelites) caſt out from their pleaſant houſes, from their children have ye taken away my glory* (לְעוֹלָם) *for an age or long undetermined ſeaſon.*

[d] αιων ſignifies the ſpace of an 100 years, tho' the deſtruction of the *Jews* foretold *Mat.* xiii. 40. (συντελεια τε αιωνος τουτε) came to paſs before 50 Years. See *Leigh*'s *Critica Sacra* upon the word αιων; and *Tully* it ſeems renders this greek word by the latin word *Annus* a year, and by *Seculum* an age.

the word עלם olem in its uſe, tho' not in its natural import; for tho' αιων æon ſignifies, not as עלם olem hidden, cover'd, concealed, indefinite, unaſcertained, yet as applied to time it denotes, what is very like this, a long tho' undetermined portion or period of time.

SECT. II.

The word (αιων) means not eternity.

HOWEVER that the word αιων æon, even in the ſcripture acceptation of it, cannot ſignify, what we moderns mean by the word eternity, will appear for the following reaſons.

Firſt, Becauſe ſuch meaning of it is in many Inſtances repugnant to other parts of ſcripture; ſo 2 *Cor.* iv. 4. *In whom the* GOD τε αιωνος τουτε *of this æon has blinded the minds of them that believe not, &c.* Now ſuppoſing the word æon to mean age and not eternity[c], *Satan* may here be aptly exhibited

NOTES.

[c] Since the words αιων αιωνιον עולם עלם olem owlem have no word in the *Engliſh* language that will anſwer their uſe, I ſhall beg leave, as I ſhall have occaſion, to make uſe of the words æon æonian to expreſs them. Alſo as the word eternity in the modern notion of it (tho' not in its natural import) means a perpetuity endleſs and never ceaſing, I ſhall hence forward mean thus much by the terms eternal and eternity.

exhibited to us in this grand and horrible deſcription of him, the god of this age, or æon; but it were blaſphemy to call him the god of eternity, beſides the abſurdity of ſtiling him the god of *this* eternity; for the word *this* ſo uſed muſt imply ſome other eternity beſides the preſent, and two eternities are an inconſiſtency in terms.

Again, *Eph.* vi. 12. *We wreſtle not againſt fleſh and blood—but againſt the rulers of the darkneſs* τȣ αιωνος τȣτȣ *of this æon.* But tranſlate the word æon here eternity, and this paſſage would be, *againſt the rulers of the darkneſs of this eternity*; ſo 1 *Cor.* i. 20. *Where is the wiſe, where is the ſcribe, where is the diſputer* τȣ αιωνος τȣτȣ *of this æon*, and not of this eternity; 1 *Tim.* ii. 6. *Charge them that are rich* εν τω νυν αιωνι *in the now æon*, (not in the now eternity) *that they be not high-minded, &c.* ſo *Tim.* ii. 12. *That denying ungodlineſs and worldly luſts we ſhould live ſoberly, righteouſly and godly* εν τω νυν αιωνι *in the now æon*; ſo *Mat.* xiii. 22. The ſeed among the thorns is, *he that heareth the word and the care* τȣ αιωνος τȣτȣ *of this æon* (not of this eternity) *and the deceitfulneſs of riches, choke the word and he becometh unfruitful, &c.* For what common ſenſe can endure that the word αιων æon in theſe places ſhould be thus render'd by the word eternity? [f] *Secondly*,

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NOTES.

The term αιων *in ſcripture no ſubſtitute for the term* κοσμος.

[f] THE tranſlators of our New Teſtament, ſenſible of this abſurdity, have render'd the word αιων age in theſe places (as if a ſubſtitute or ſuccedanum for

Secondly, That the word αιων does not ſignify eternity is alſo clear, becauſe there was a time before

NOTES.

κοσμ©) by the word world; viz. The rulers of this (αιων) world, the diſputers of this (αιων) world, the rich in the preſent (αιων) world, &c. But without reaching the intention of the ſcripture, for it is the age and not the world which the ſcripture every where complains of. The worldly inhabitants of the preſent age are wicked, but the worldly inhabitants of a future age ſhall be righteous. The ruler of darkneſs in (*i. e.* the dark ruler of) this age is *Satan*, the ruler of a ſucceeding age, even upon this world of ours, will be *Jeſus Chriſt*.

So that the cares of this æon are the cares of the people of this age; and a conformity to this æon is a conformity to the people of this age, &c. And ſo εις τον αιωνα, tho' it may be render'd phraſeologically as long as the world ſtands, yet in its true force it means as long as the age (that is the great age of wickedneſs which comprehends many other leſſer ages of the ſame kind) endures. This world will weather out many ages, and that not only the ages of rebellion, but alſo ages of godlineſs and peace. To ſuppoſe therefore the word αιων æon age, to be equivocal with the word κοσμος koſmos world, is without farther proof unreaſonable: But beſides this, and beſides that we have no precedent for tranſlating it ſo out of any of the *Greek* heathen authors whoſe works are tranſmitted down to our times, this way of tranſlating the word will alſo make many ſcripture paſſages, more than abſurd, even arrant nonſenſe, as the few following examples, which have very many like them, will demonſtrate.

The term αιων then being tranſlated world, the following texts will be tranſlated as follows: *Mat.* vi. 13.

before (αιων) æon was, yea before the æons plural were; *e. g. Acts* xv. 18. *Known unto* GOD *are all his works* (απ' αιωνος) *ſince the æon (i. e.* the great comprehenſive æon) *began. Acts* iii. 21. *Spoken by the mouth of his holy prophets* (απ' αιωνος) *ſince the æon began. John* ix. 32. (εκ τε αιωνος) *ſince the æon began, was it not heard that, &c.* And in the ſame

B ſenſe

NOTES.

Thine is the kingdom and the power and the glory (εις τες αιωνας) to the worlds. *John* vi. 15. *He that eateth of this bread ſhall live* (εις τον αιωνα) to the world. *ch.* xi. 20. *He ſhall not die* (εις τον αιωνα) to the world. *Heb.* xiii. 8. Jeſus Chriſt *the ſame yeſterday, to day* (και εις τες αιωνας) and to the worlds. *Rom.* xiv. 11. *The ſmoke of their torments aſcendeth up* (εις αιωνα αιωνων) to a world of worlds. *Heb.* xiii. 20. *The* GOD *of peace who thro' the blood* (διαθηκης αιωνιου) of the worldly covenant. *Mat.* xix. 16. *The rich man ſays to our* LORD, *what ſhall I do to have* (ζωην αιωνιον) worldly life. 1 *Tim.* vi. 12. *Fight the good fight of faith, lay hold on* (αιωνιε ζωης) worldly life. *John* xii. 25. *He that hateth his life* (εν τω κοσμω τετω) in this world, *ſhall keep it* (εις ζωην αιωνιον) to worldly life. *Rom.* xvi. 26. *According to the commandment* (τε αιωνιε θεε) of the worldly God. *Heb.* ix. 14. Chriſt *who* (δια πνευματος αιωνιε) through the worldly *ſpirit offer'd himſelf to* GOD, *&c.*

But what common ſenſe will admit of the ſtrange impertinence of the above tranſlations of the terms αιων, αιωνιος?

So that unleſs we claim a like uſe of the word æon as is related of a noſe of wax, which its owner could convert and transform at pleaſure, its vulgar tranſlations (namely world, eternal, &c.) muſt be renounced.

ſenſe are uſed æons, ages, in the plural number; *e.g.* 1 *Cor.* ii. 7. *The hidden myſtery of* GOD *pre-ordain'd unto his glory* (προ των αιωνων) *before the æons began, which none of the princes* (τε αιων@ τετε) *of this æon knew. Eph.* iii. 9. *The myſtery which has been hid in* GOD (απο των αιωνων) *from the beginning of the æons.* Col. i. 26. *The myſtery that has been hid* (απο των αιωνων κ᾽ απο των γενεων) *from the æons and the generations, but now is made manifeſt unto his ſaints.*

Thirdly, It is evident again, that the word æon cannot ſignify eternity, becauſe there are more æons than one; whereas eternity, everlaſtingneſs, and for ever, muſt be an individual, as implying an unity of conſiſtence, and ſimple continuance. *Luke* xx. 34. *And* Jeſus *ſaid unto them, the children* (τε αιων@ τε᷑ε) of this æon *marry, and are given in marriage, but they which ſhall be accounted worthy to obtain* (τε αιων@ εκεινε) that other æon, *and the reſurrection from the dead, neither marry, nor are given in marriage, &c.*

Here we find *this* and *that*, and conſequently two æons, a diſtinction obſervable in many parts of ſcripture; ſo 1 *Cor.* ii. 6. *Yet not the wiſdom* (τε αιωνος τ᾽ε᷑ε) *of this æon which comes to nought.* Rom. xii. 2. *Be not conform'd* (τω αιωνι τετω) *to this æon.* And in a like diſtinguiſhing ſenſe, we often find mentioned the cares, the wiſdom, the men, the things, the children (τε αιων@ τετε) of this æon; all which imply that there muſt be ſome other æon beſide the preſent, and conſequently more æons than one.

Fourthly, That the word æon cannot mean eternity is evident yet farther, becauſe there

are

are not only more æons than one, but theſe æons ſucceed one the other, as the links of a chain, the one beginning where the other ends; *e. g. Mat.* xii. 32. *But whoſoever ſpeaketh againſt the Holy Ghoſt it ſhall not be forgiven him, neither* (εν τȣτω τω αιωνι) *in this æon,* (ουτε εν τω μελλοντι) *nor in that to come.* Eph. i. 21. *And ſet him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only* (εν τω αιωνι τȣτω) *in this æon, but alſo in that which is to come.* Gal. i. 4. *Who gave himſelf for our ſins that he might ſeize us* (εκ τȣ ενεςωτος αιωνος πονηρȣ) *out of this preſent wicked æon.* Eph. ii. 7. *That* (εν τοις αιωσι τοις επερχομενοις) *in the æons to come, he might ſhew the exceeding riches of his grace*; ſo 2 Tim. iv. 10. Demas *is ſaid to have forſaken* Paul *becauſe of his love to the preſent æon.* Whereas Chriſtians are deſcribed *Heb.* vi. 4, 5. *Such as have taſted of the heavenly gift, and have been made partakers of the Holy Ghoſt, and have taſted the good word of* GOD, [1] *and the power (or virtue)* [2] *of the æon* [3] *to come,* (ܕܥܬܝܕ [3] ܕܥܠܡܐ [2] ܘܚܝܠܐ [1])

The preſent æon therefore, as it began, ſo will it alſo end; and in its end be ſucceeded by an æon to unfold itſelf in a moſt eſſential difference and diſſimilitude from the paſt.

Fifthly, From hence alſo it appears again, That the word (αιων) æon cannot mean eternity becauſe it muſt end, and be no more; of which we have further aſſurance, *Mat.* xxviii. 20. *And lo I am with you* (πασας τας ἡμερας) all the days, *even to the end* (τȣ αιωνος) *of the æon.* Mat. xiii. 29. *the harveſt is the end* (τȣ αιωνος) *of the æon*; v. 40. *So ſhall it be*

in the end (τε αιωνος τετε) *of this æon.* Mat. xxiv. 3. *What ſhall be the ſign of thy coming, and of the end* (τε αιωνος) *of the æon.*

Sixthly, And not only æon ſingly and indefinitely, but (οι αιωνες) the æons plural, ſhall alſo have an end. *Heb.* ix. 26. *But now once about (or towards) the concluſion (or cloſing up together) of the æons* (επι συντελεια των αιωνων) *he appear'd, to put away ſin by the ſacrifice of himſelf.* 1 Cor. x. 11. *And they were written for our admonition upon whom the ends* (των αιωνων) *of the æons are come.*

SECT. III.

Farther remarks upon the word (αιων) *æon.*

THO' the word (αιων) æon to a curſory reader may ſeem only a trite familiar term of no other import than vulgar uſe has given it; yet if one critically obſerves its variety, uſe, and acceptations in ſcripture; one may eaſily ſuſpect that very myſterious truths may be couched in the diverſity of its forms, and peculiarity of its applications. At leaſt the æons, intelligently obſerved, muſt appear to be periods or portions of time, working together, by a divine mechaniſm, the will of GOD. For it is clear they have their beginning and end in what we call time, and are circumſcribed by it, in the ſame manner as the ſeveral ſpherical ſyſtems that ſeem to mete out the univerſe,

verſe, are altogether comprehended in ſpace, are wholly circumſcribed by it. And as the many ſyſtems of worlds promote and act their ſeveral appointed taſks in the boundleſs tracks and vaſt embrace of ſpace: Thus the æons, operating in the capacity of time, have their ſeveral changes and revolutions to diſcloſe, their ſeveral courſes of mercies and judgments to exhibit, their ſeveral degrees of revelations and diſciplines to unfold, with variety of ſtrange and unſearchable parts and expedients and iſſues to produce, towards the ſucceſſive reconciling, digeſting, and ripening the many creatures ſubſiſting in them, to the various purpoſes of GOD, and to their glorious ends and uſes in eternity, or when time itſelf ſhall be no more.

Here many, convicted with theſe evidences of the temporal purport of the word æon, contend, that tho' in its proper ſignification and common uſe it may not denote eternity, yet that when applied to things of an eternal nature, its meaning is enhanced, and it acquires in ſcripture language, their force. That thus when we read of believers, *That* Luke xvii. 13. John xi. 26. *they ſhall live, or that they ſhall not die* (εις τον αιωνα) to the age. *That* John xiv. 16. *the comforter ſhall abide with them* (εις τον αιωνα) to the age. *That* 1 John ii. 2. *the truth ſhall dwell in them* (εις τον αιωνα) to the age. And of *Chriſt* John xii. 34. Heb. vii. 24. *that he abideth, continueth* (לעלם) to the age. *That* 2 Cor. ix. 9. Heb. i. 8. 1 Pet. i. 23. 1 John ii. 17. *his righteouſneſs, his throne, his word, his will, remaineth, abideth, continueth* (εις τον αιωνα) to the

the age. *That* Heb. v. 6. vii. 28. Chriſt *is a prieſt and conſecrated* (לעלם) to the age. *That* Heb. xiii. 8. *he is the ſame yeſterday, to day, and* (לעלם) to the age [g]. *And that glory be to him* (εις τους αιωνας των αιωνων) to the ages of the ages. We

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NOTES.

The true force of the jewiſh (לעלם) *Lolm, rendered in Greek by* εις τον αιωνα.

[g] IT is obſerved by ſome, and it ſeems very juſtly, that the word לעלם among the *Jews* rendered in Greek by εις τον αιωνα was a ſort of phraſe or idiomatical expreſſion of common uſe to ſignify at random a long doubtful time, as when we ſay in engliſh, while the world ſtands.

So we read 1 *John* iii. 8. *Peter ſaid thou ſhalt never* (εις τον αιωνα to the age) *waſh my feet.* Mat. xxi. 19. *Let no fruit grow on thee henceforth* (εις τον αιωνα) to the age, *or while the world ſtands.* John viii. 35. *The ſon abideth in the houſe (viz. of his father,* εις τον αιωνα) to the age, *or continually, or as long as he lives.* John vi. 51. *He that eateth this bread ſhall live* (εις τον αιωνα) to the age, *or continually.* 1 Cor. viii. 13. *If meat maketh my brother to offend, I will eat no fleſh,* (εις τον αιωνα) to the age, *or continually, or while the world ſtandeth, leaſt I make my brother to offend.* John xii. 34. *We have heard that* Chriſt *abideth* (εις τον αιωνα) to the age, *or continually, i. e.* without leaving the earth.

Now if this be ſo, the frequent application of the phraſe לעלם (or εις τον αιωνα) to things truly æonian is very accountable; for in the hebrew and other eaſtern languages we obſerve a familiar uſe of the figure meioſis, whereby, as ſay the rhetoricians, *Res extenuatur ultra verum*, or *minus dicitur quam intelligitur*; that is, whereby more is implied in an expreſſion than that expreſſion naturally imports.

We cannot underſtand by the word æon, ſo applied to theſe promiſes, declarations, and doxologies, any time ſhort of eternity. But

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So *Rom.* iv. 19. *And being not weak in Faith, &c.* Here the extenuating term not *weak*, the apoſtle explains in the following verſe, as meaning (*v.* 20.) *being ſtrong in faith.* Rev. xii. 11. *And they loved not their ſouls unto death*; i. e. John xii. 25. *And they hated their ſouls unto death.* Heb. xi. 16. *Wherefore* GOD *is not aſhamed to be called their* GOD; by the expreſſion not aſhamed, we are here to underſtand, that, *If.* lxii. 4. *He is delighted to be called their* GOD. So *Acts.* xvii. 28. *He* (GOD) *is not far from every one of us, for in him we live, and move, and have our being*; by the expreſſion not far from, we are to underſtand moſt intimately preſent with every one of us: But to illuſtrate this the better, I will here preſent to your view a few inſtances of this vulgar jewiſh phraſe (לעלם) lolm (that is, εις τον αιωνα) to the age, in contraſt with a few other Inſtances of the figure Meioſis in ſcripture uſe.

The figure Meioſis uſed in The phraſe לעלם (or εις τον αιωνα) to the age. For in this phraſe, tho' itſelf *expreſſes* only a leſs, intelligible, and deciſive period; is *imported* yet a larger, unintelligible, and undetermined period.

לעלם.

John iv. 14. *He that drinketh of this water ſhall not thirſt* לעלם (or εις τον

The figure Meioſis uſed in terms, which tho' *expreſſing* only moderate and diminutive particulars; yet *import* particulars of a far larger and ſublimer nature.

Other Inſtances in contraſt.

If. xl. 28. *Haſt thou not known that the æonian* GOD, *Jehovah, the creator*

But is not this cavilling rather than arguing? If I was to ſay, that tho' the word ſmooth in its proper ſignification does not denote roundneſs, yet

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αιωνα) to the age; that is to the utmoſt limits of this preſent ſecular ſtate of our exiſtence, hereby however is implied other ſucceeding periods, ſtill far beyond.

John xiv. 16. *That he* (i. e. *the comforter*) *may abide with you* (εις τον αιωνα) to the age, *i. e.* and not only ſo, but to periods unknown and far beyond the age.

Luke i. 33. *And he ſhall reign over Jacob* (εις τον αιωνα) to the age, *i. e.* and not only ſo, but to periods far beyond this, even continually.

John x. 28. *And they ſhall not periſh* (εις τον αιωνα) to the age, *i. e.* and not only ſo, but alſo for periods far beyond this, even to the utmoſt æon.

Mat. iii. 29. *He that blaſphemeth againſt the Holy Ghoſt ſhall not be forgiven,* (εις τον αιωνα) to the age, *of the ends of the earth, fainteth not?* The greatneſs of Jehovah is here expreſs'd only in his being creator of the ends of the earth, yet in this diminiſhing particular, he is to be underſtood as GOD, the founder of all the univerſe.

Pſ. lxxii. 11. *Kings ſhall fall down before him, all nations ſhall worſhip him.* (v. 17.) *His name ſhall be continued as long as the ſun, and all nations ſhall call him bleſſed.* Here again, tho' the worſhip of kings and nations only are expreſs'd, yet under them, all the powers of heaven, and all the realms of other worlds are implied, as alſo to become his worſhipers. So again, tho' his reign is here expreſs'd only by the continuance of the ſun, yet thereby is imported the far exceeding extent of his dominion and autho-

yet that when applied to a bowl which is in its own nature round, this term ſmooth acquires one

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that is, and not only ſo, but alſo far beyond this.

Lam. v. 19. *Thou Jehovah ſhalt remain* (לְעוֹלָם) lowlem *to the age, and thy throne to generation and generation, i. e.* ſhall remain not only to the age, but alſo to a duration infinitely beyond human conception, even to eternity; for, as has been by many obſerved, the ſcriptures, which delight in types and analogy, do uſually intend far more in their letter then the verbal ſcribe is aware of, or the critical infidel will venture to acknowledge, tho' to the ſeeing eye it be eaſily diſcernible.

rity even to the end of the æons.

Pſ. cxxi. 6. *The ſun ſhall not ſmite thee by day nor the moon by night; Jehovah ſhall preſerve thee from all evil.* Tho' the particulars from which Jehovah's people ſhall be preſerved, are here expreſs'd by the heat of the ſun and moon, yet therein is intended all the evils of fallen nature, both in our preſent, and in our every other ſtate of life.

Pſ. xc. 2. *Before the mountains were brought forth, and thou hadſt formed the earth and world, and from age to age thou art* GOD. And ſo again in this paſſage, by the terms *before the mountains were brought forth*, there is no doubt but we muſt underſtand far more then the words themſelves do naturally import.

So then in the ſcantineſs of ſcripture terms we have often to expect a meaning of the greateſt latitude, and yet that latitude diſcovered will not prove any natural and adequate comprehenſiveneſs in the terms implying it.

and the ſame import with the word round; and that therefore when I ſay a ſmooth bowl I muſt mean a round bowl; would you not laugh?

If it be a juſt inference that becauſe the word æon is often applied in ſcripture to eternal things, therefore it muſt mean eternal; it may be as fairly pronounced that the word ſmooth is often applied to round things, therefore it muſt denote roundneſs.

Again, if the word æon is to ſignify eternity only when adjunct to objects of a ſuppos'd eternity, this its comprehenſive import being no more than its object gives it, one needs only deny the eternity of the object, and the comprehenſiveneſs (*i. e.* the eternal import) of the adjunct fails with it.

In other words, if the term ſmooth is to denote roundneſs only when adjunct to objects of a ſuppoſed roundneſs, one need only to deny that an object is round, and then the word ſmooth ceaſes to denote its roundneſs.

Again, if the word (αιωνιος) æonian is not to prove the eternity of the noun ſubſtantive to which it is adjunct, but the ſaid noun ſubſtantive the eternal import of its adjunct (αιωνιος) æonian, then is the term (αιωνιος) æonian become as uſeleſs towards any proof of a thing's eternity as if it had never been applied to it at all.

Or in other words; if the term ſmooth is not to aſcertain the roundneſs of a bowl, but the bowl (which is called ſmooth) is to aſcertain a globular import in the term ſmooth, then does the term ſmooth become as uſeleſs towards any proof of an object's being a bowl, as if it had never been applied to it at all.

In

In ſhort, as the word ſmooth does not import a globular form, neither does the word æonian import an eternal duration; and therefore as one may call a bowl a ſmooth body without denoting thereby that it is globular, ſo one may call an eternal object æonian, without denoting thereby that it is eternal.

However, not to be tedious upon this abſurdity, I ſhall prove laſtly as follows:

SECT. IV.

PROPOSITION.

To things of an eternal nature (or ſuppoſed by our adverſaries to be ſo) terms of a finite limited intention may be applied, without having ſuch their natural limited import changed, without becoming thereby characters of eternity.

PSALM lxxxix. 36. *His ſeed* (לעולם יהיה) *ſhall be æonian and his throne as the ſun before me; it ſhall be eſtabliſhed* (עולם) *æonianly, as the moon, and as the rainbow* (or faithful witneſs in heaven) v. 29. *His ſeed alſo* (ושמתי לעד) *I eſtabliſh ſecularly* (or to a ſeculum, age) *and his throne as the days of heaven.* Pſ. lxxii. 5. *They* (i. e. the church) *ſhall revere thee as long as the ſun and moon endureth, throughout all generations.* V. 17. *His name ſhall be* (לעולם) to the æons, *his name ſhall be continued as long as the ſun.*

Now ſince theſe paſſages, and many others of like expreſſion, apply the eſtabliſhment of the ſun, the duration of the moon, of the rainbow, of the days of heaven, of an age, and of the generations of men, in order to illuſtrate the continuance of the church of GOD, and of the ſeed of CHRIST and of his throne, and kingdom, and name, and glory, without ſuppoſing any alteration in nature, without ſuppoſing any unnatural continuance of ſuch ſun, moon, rainbow, age or days of heaven; why muſt theſe things, *viz.* the throne, the kingdom, the name, the glory of CHRIST, becauſe of their eternal nature, have a different effect upon the words (עלם αιων) olm æon, when applied to them?

The duration of the ſun, moon, and rainbow, is allowed to be only temporal, notwithſtanding things of an eternal nature are compared to their continuance; why then may not the words עלם and αιων retain the temporal import which is natural to them, notwithſtanding they may therein be applied to eternal things?

Yea, and unleſs the terms olm and æon import a duration as far ſhort of the word eternity, in our modern notion of it, as is the duration of the ſun, moon, rainbow and generations, which muſt all paſs away and reach their end; the holy writers miſlead us in blending the expreſſions (לעלם εις τον αιωνα) lolm (i. e. εις τον αιωνα to the age) with the duration of the ſun, moon, rainbow and generations, in one and the ſame ſentence, and as if terms of equal force; ſince by ſuch application they teach and unteach, averring the ſame things

things to be of finite duration and of infinite duration in one and the ſame line; for if it be needful to believe that our Saviour's throne and his church and his name as head of ſuch ſhall endure to all eternity, then is that a miſleading compariſon which ſhall date its perpetuity by the enduring of the ſun, moon, rainbow and generations, which all muſt paſs away.

And on the other hand, if it be not a point needful to be believed that the LORD's throne and church ſhall continue to all eternity; then may we without ſcruple declare aloud that the word (αιων) æon means not eternity, and that the idea of eternity can never be prov'd by the word æon in any form of it; and that whatever part of ſpeech we may ſhift it into, it can no more pronounce the eternity of any thing by becoming its adjunct, than the duration of the ſun, moon, rainbow, or foundations of the world can pronounce the eternity of the ſubject with which they, or any of them, may ſtand in compariſon.

Yea a man might with a more tolerable aſſurance ſuppoſe the ſun and moon to be eternal, than that the word æonian means eternal; becauſe the ſcripture no where ſays, in expreſs terms, that the ſun and moon ſhall paſs away, whereas it declares in expreſs terms that the earth ſhall paſs away, and that on that earth ſo to paſs away the ſeed of *Abraham* ſhall have the land of *Canaan* for an æonian poſſeſſion. So *Gen.* xvii. 8. *And I will give unto thee and thy ſeed after thee all the land of Canaan for an æonian* (עולם) *poſſeſſion*, Gen. xiii. 15. (עד עולם) *even to an æon* (Ex. xxxii. 13.

13. *and they ſhall inherit it æonianly* (לעלם) *to an æon.* If. lx. 21. *They ſhall inherit the land* (לעולם) *to an æon,* Ezek. xxxvii. 25. *and they ſhall dwell therein, even they and their children, and their childrens children* (עד עולם) *even to an æon, and my ſervant David ſhall be their Prince* (לעולם) *even to an æon.*

But if after certain æons are paſs'd away, 2 *Pet.* iii. 10. *The heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat; the earth alſo and all the works that are therein ſhall be burnt up*; what muſt then become of the æonian land of *Canaan?* From the face of our Saviour, *Rev.* xx. 11. *The earth and heaven ſhall fly away*; and will not the land of *Canaan* fly away with it? How then will it be, or have been, an æonian poſſeſſion to the ſeed of *Abraham* ſuppoſing æonian to mean eternal? When at the laſt day, the ſtars ſhall fall from heaven, and all the worlds we ſee, ſtarting from their ſpheres, ſhall cruſh together in one vaſt ruin, our little world will be loſt in the immence combuſtion; and then muſt the land of *Canaan* alſo be no more.

And if the land of *Canaan* will not be an eternal poſſeſſion to the ſeed of *Abraham*, then neither is it promiſed to be ſo, and conſequently the term (עלם) olm cannot mean eternal, but ſtill it muſt mean an æonian poſſeſſion: and as we have already ſhewn that there are many æons, and that theſe æons will ſucceed one the other, and at laſt will all of them have an end, we muſt ſearch for the meaning of the word (αιωνιος) æonios in time and not in eternity.

LET-

LETTER II.

That the Kingdom of CHRIST *which is called æonian, is not eternal.*

TO ——

SIR,

THE vulgar ſenſe of the Greek words αιων αιωνιος, &c. and as they are rendered in our engliſh bibles eternal, everlaſting, for ever and ever, affording the moſt prevailing arguments againſt that beautiful truth, the Reſtitution of all things, it was the buſineſs of my former letter to prove that thoſe words are miſtranſlated.

My next labour ought to be the aſcertaining the true meaning of theſe words; but this cannot well be done otherwiſe than by a previous account of the kingdom of *Chriſt*; becauſe, as the diſtinguiſhing character of this kingdom is that it is æonian, the word æon, in its ſeveral applications throughout the ſcriptures, will always allude to,

to, and bear such alliance and affinity with the kingdom of *Christ*, as that its notion and latitude will be determined by it.

Thus indeed our task considerably enlarges, yet, since my work requires it, I will undertake it chearfully. And to obviate the error of *Christ*'s kingdom being eternal, my first point to prove must be as follows:

LETTER II.

SECT I.

Christ's *æonian kingdom will not be eternal.*

IT has been the usual method with divines to prove the eternity of *Christ*'s kingdom from the words æon and æonian (αιων αιωνιος) being so often applied to it: and yet at other times, and on other occasions, they argue that the words æon and æonian (αιων αιωνιος) must signify eternal, because spoken of *Christ*'s kingdom which, say they, is eternal.

Now if it can be proved that *Christ*'s kingdom is not eternal, it will follow that the words æon and æonian (αιων αιωνιος) not only cannot be thus converted to these purposes, but that the words themselves must import some limited duration, for that *Christ*'s kingdom is and will be æonian is beyond dispute.

The word eternal is used by divines to import a twofold duration, and must therefore be considered in its different acceptations. Eter-

Eternity then 1ſt and in its ſtricteſt ſenſe and propriety, imports duration abſtracted from quantity and mutability; or exiſtence altogether, without any flux or ſucceſſion of parts prior or poſterior to each other: and this the ſchools call *perpetuum nunc*, perpetual now; others, unſucceſſive duration or abſolute immutability.

But ſince eternal in this notion of the word cannot be applied either to the kingdom of *Chriſt*, or to the land of *Canaan*, or to any other creature; we will conſider, 2dly, the word eternal as meaning duration in ſucceſſion, or as a ſeries of times infinitely protracted; an infinitely perpetuated chain of diſtinct NOWS.

Now in this account of the word eternal, the difficulty is that at the ſame time that *Chriſt* is declared the æonian GOD, and his kingdom the æonian kingdom, his goſpel alſo is ſtiled the æonian goſpel, *Rev.* xiv. 6. and the land of *Canaan* is promiſed to the *Jews* for an æonian poſſeſſion, *Gen.* xvii. 8. which applications quite confuſe the meaning of the term, ſince we know not what to underſtand determinately by this term ſo differently applied.

If we are to underſtand by the term æonian when applied to *Chriſt* the æonian GOD, that he is of immutable duration; we muſt not underſtand by the ſame term, when applied to *Chriſt*'s kingdom, that this is not of immutable duration, but of infinitely progreſſive duration.

However, to connive at this, what are we farther to underſtand by this term eternal when applied to the goſpel, or to the *Jews* æonian inheritance in the land of *Canaan*?

To the *Jews* is promiſed the land of *Canaan* for an æonian poſſeſſion, and yet this land can neither be of duration immutable, nor of duration infinitely progreſſive; for it muſt have an end when this world ſhall be deſtroyed. And the ſame may be objected to the æonian goſpel, ſince the goſpel alſo, when its teſtimony ſhall be ſuperſeded by our immediate viſion of *Chriſt*, (καταργηθησεται) 1 *Cor.* xiii. 8, 12. ſhall be invalidated, or rendered uſeleſs, and ſo will not be eternal in either of theſe acceptations.

But if the kingdom of GOD, and his goſpel, and the inheritance of the *Jews* in the land of *Canaan* be all æonian; if all and each of them have the word æonian equally and reſpectively applied to them, then have they all that which the word æonian imports in common; and conſequently as the word æonian applied to the jewiſh inheritance of the land of *Canaan* is no proof that *Canaan* will be a land of eternal duration; neither is the ſame word applied to the kingdom of GOD, a proof that the kingdom of GOD will be of eternal duration in either ſenſes of the word eternal.

However, for our better ſecurity of this conſequence, and as a more certain evidence that the kingdom of GOD will not be eternal, we have the words of St. *Paul*, 1 *Cor.* xv. 24,—27. *Then cometh the end when he ſhall deliver up the kingdom to God even the father; when he ſhall have* (καταργηση) invalidated *all principality and authority and power, for he muſt reign 'till he has put all enemies under his feet. The laſt enemy that ſhall be* invalidated (καταργειται) *is death* (or, Heb. ii. 14. *He who has the power*

power of death, that is the devil) for he has ſubordinated (ὑπεταξεν) *all things under his feet.* But when he ſays that all is ſubordinated (ὑποτεταχθαι) to him, it is manifeſt that he is excepted who did ſubordinate all things unto him; and when the all ſhall be ſubordinated unto him, then ſhall alſo the ſon himſelf be ſubordinated (ὑποταγησεται) unto him who ſubordinated all things unto him, *that* GOD *may be the all in all.*

In which words we find compriſed the following Points, viz.

1ſt. That our ſaviour's kingdom ſhall have an end.

2dly. That its end ſhall be after a previous ſubordination of all things to himſelf.

3dly, That its end ſhall be by a ſurrender of the kingdom unto GOD the father.

4thly. And ſhall be attended with a ſubordination of the ſon to the father: And

5thly. That this final ſubordination of *Chriſt*, being the ultimate end and point in view of all his wiſhes, muſt be the uttermoſt completion (or πληρωμα) of the joy that was ſet before him.

The kingdom of *Chriſt* is that which he rules and conducts as mediator. But when all things ſhall be ſubordinated unto him, and ſhall with one breath ſay unto him "my LORD, my GOD, "my ALL," then will *Chriſt*'s mediatorial office ceaſe, as having attained its purpoſe; and ſo ceaſing, that great comprehenſive æon of his mediatorial kingdom will be accompliſhed, and will be ſucceeded by a purely divine œconomy, wherein

Chriſt will no longer reign as mediator, but as GOD, and one with his father.

And thus we underſtand our LORD's words, *Luke* xxii. 37. *For the things concerning me have an end*; by the word ME he means himſelf as mediator, and by the end which the things concerning him ſhould have, he means a final concluſion of his mediatorial office: for a mediator is, *Col.* i. 20. *A peace maker*, Rom. v. 10, 11. *A reconciler*, 1 John ii. 1. *An advocate:* ſo that finity and determination are implied in the very term; when therefore the creature's ſubordination is accompliſhed, and in conſequence thereof every creature is become perfectly at peace with, and perfectly reconciled to GOD, then is alſo our LORD's buſineſs as a mediatorial advocate accompliſhed, and at an end.

SECT. II.

Four points requiſite.

WE find in ſcripture frequent mention of four points deſtined to be acceſſary to this great end. Two of theſe are fulfilled; namely,

Firſt, Our LORD's ſacrifice and ſatisfaction by virtue of which *Heb.* vii. 3. *He abideth a prieſt continually* (or לעלם æonianly or through all the æonian life, and not as other prieſts ceaſingly. See *Heb.* x. 1.)

Secondly, His inſtalment into his father's throne of which we read, *Heb.* x. 12. *He is ſet down at the*

the right hand of God (לעלם) æonianly, that is, he is to continue head and king over his church, and with a view to this over all the creatures, till the end of his government is anſwered.

But the two following points are ſtill in expectation and unaccompliſhed, viz.

Thirdly, That GOD ſhall make the enemies of *Chriſt* his footſtool; of which we read *Mat.* xxii. 44. Jehovah *ſaid unto* Adni *ſit thou on my right hand till I make thy foes thy footſtool*; as likewiſe in the 24th verſe above quoted; *he* (*i. e.* GOD) *hath put all enemies under his feet*: for it is remarkable that our mediator waits for his poſſeſſion from the immediate donation of his father: ſo *John* vi. 37. *All that the father giveth me ſhall come unto me*; and the like as to his exaltation, of which we read, *Eph.* i. 20. *He* (GOD) *raiſed him from the dead, and ſet him* (or cauſed him to ſit) *at his own right hand in the heavens, far above all principality, and power, and might, and dominion, and every name that is named*, not only in *this* æon, *but alſo in the* future; ſo that being already made the powerful ſovereign of all the obedient children of GOD of whatever kind and degree, he ſhall alſo be made ſo over all the rebellious part of the creation, for that theſe in due time ſhall alſo be made his footſtool: and this effected, the fourth point ſhall enſue, namely,

Fourthly, Theſe the enemies of *Chriſt* ſhall by *Chriſt* be reconciled to their GOD, who is already reconciled to them; of which we read, 2 *Cor.* v. 19. *God was in Chriſt reconciling the world unto himſelf.* And again, *Col.* i. 20. *And by him to reconcile*

reconcile all things unto him (having made peace by the blood of his croſs, by him I ſay) *whether they be things on earth, or things in heaven.* And again, *Phil.* ii. 10, 11. *In the name of Jeſus every knee ſhall bow of things in heaven, and things on earth, and things under the earth, and every tongue ſhall confeſs that Jeſus Chriſt is Lord to the glory of God the father.*

So then we have to expect that after *Chriſt*'s kingdom ſhall have laſted thro' ſeveral generations and æons, even to the utmoſt æon very far beyond the end of this world, and probably long after the new heaven and the new earth; when (by a management moſt divinely wiſe, and merciful, and righteous, and within compaſs of *Chriſt*'s æonian kingdom) GOD ſhall have put down all unchriſtian power, dominion and authority, and ſhall have put under the feet of *Chriſt* every enemy, even laſtly ſatan himſelf who is the prince, or has the power, of death; and when *Chriſt* ſhall have effected the general Reſtitution, by the reconciling of all things to GOD, and by the making all things new; and in conſequence hereof ſhall have extinguiſhed all pain and ſorrow and death; *Rev.* 21. Then ſhall 1 *Cor.* xv. 28. (και αυτος ὁ υἱος,) even the ſon himſelf, *Col.* i. 15. (πρωτοτοκος πασης κτισεως,) the firſt begotten of every creature, now his father's ſubſtitute and lieutenant, deliver up his vicarial and æonian, or temporary power, together with all the ſubjects of it, to GOD, even the father; and become thenceforward, together with all the ſubjects of his now harmonizing kingdom, ſubordinate, that is voluntarily,

luntarily, as the complement of his desires and end of his ministry, unto GOD; that so GOD may be himself immediately *the all in all*, communicating himself in fullness to all his saints, and admitting them to an union with the Deity without farther intercession of the mediator.

SECT. III.

CHRIST'S *kingdom how without end.*

NOW to this doctrine is very reasonably objected the passage in *Luke* i. 33. *And of his kingdom there shall be no end.*

And to this we answer, that the end of the Messiah's reign as Messiah, or anointed one, will be the beginning of his reign as GOD.

As the spirit covenanting with GOD, as the sent of GOD, the anointed one, his priest, and mediatorial agent with his creatures; as his æonian vice-gerent whom he has set at his own right hand, in his own throne, and entrusted solely with the concerns of the creation; himself the Messiah will be subordinated to the father, and all creatures with him.

But when the father's purpose in his son's vicarial government is answered, this very Messiah as equal with the father, the splendor of his glory, his express character, whom *Heb.* i. 2. *He has constituted heir of all things*, will inherit the then restored creatures in some immutable, and perhaps

perhaps purely divine manner, tranſcending all that we can conceive of it infinitely; and at a much farther diſtance from reality, than the beauty of light and colours exceeded the blind man's deſcription of them, when he ſuppoſed them to be ſomewhat like the ſound of a drum.

This doctrine of a final concluſion of our ſaviour's kingdom, ſuits with all ſcripture accounts of the nature of this kingdom: for this kingdom is there repreſented as a ſtate preparatory to ſome great deſign, the concern and employment of the whole triune GOD; a ſtate of drawing, reproving, condemning, cleanſing, regenerating, creating anew, reconciling, chaſtiſing, and comforting.

A ſtate wherein *Chriſt* the LORD of it is repreſented as a purifier or a refiner's fire, as a fountain opened for ſin and for uncleanneſs, as a paſtor or biſhop, as a prieſt, propitiator and ranſom, as a mediator, as the power of GOD to ſalvation, and as the door and open entrance into him.

A ſtate which has in view the creature's piety, love, and humility towards GOD; and his compaſſion, innocence, uprightneſs, and communion with all his brethren and fellow-creatures. A ſtate in ſhort where every creature (ὑποταγησεται) ſhall be reduced to its natural ſubordination.

But then what means (the ὑποταξις and ὑποταγη) this ſubordination? The word is plainly applied to both the creature and to *Chriſt* himſelf: the creature ſhall be ſubordinated to GOD; and the ſon of GOD ſhall be ſubordinated to the father.

Is

Is then *Chriſt* now in ſome inconceivable manner (and for the creature's ſake) diſtinct from his holy father? And if *Chriſt* ſhall in the end be what he now is not, ſurely this muſt imply ſome change which at the end of things ſhall be wrought on him, as with regard to his human, ſo no leſs with regard to his angelic nature, and thro' him on his now holy family, who in, with, and by means of their moſt intimate oneſhip with him, *As* John x. 9.—xiv. 6. *the door or paſſage opened, ſhall then*, Eph. ii. 18. *have an acceſs unto the father*. And Heb. x. 19. ܓܠܝܘܬܐ ܐܦܐ[2] ܒܡܥܠܢܐ[1] ܕܝܫܘܥ[6] ܒܕܡܗ[5] ܩܘܕܫܐ[4] ܕܒܝܬ[3] [1] *an openneſs of countenance* (the mark of confidence) [2] *to an enterance* [3] *of the houſe* [4] *of holineſs* [5] *thro' the blood* [6] *of Jeſus*; and thereby the honor of becoming 2 *Pet.* i. 4. *partakers of the divine nature*, even of being ſo united to GOD as that GOD may be the all in all; and ourſelves Eph. iii. 19. *filled with all the fullneſs of* GOD.

And here then is that end in view which the whole creation drives at; the labour of the æonian life. And, in defiance of all cavilling, this end, place it where you pleaſe, muſt prove at laſt the limit cloſing, and the determining of this æonian life. *But* Mark xiii. 32. *of that day and hour knoweth no one* (ουδεις) *neither the angels which are in heaven, neither the ſon, but the father only*. Of ſo high a valuation is the creature with his GOD!

LETTER III.

CHRIST's *kingdom what, and where it is; and when it began.*

SECT. I.

Of the power of Satan.

TO ——

SIR,

THERE are various conjectures concerning the power of ſatan over degenerate nature, but among the moſt probable are the two following.

Some have thought this his power to be connatural to him, an original aſcendency given him at his creation over certain principalities, dominions, and orders of creatures, of which part fell with him and ſo continued his ſubjects, and part revolted from him, and ſo continued heavenly inhabitants in their reſpective habitations.

This his authority *theſe* ſuppoſe to be founded upon virtues and endowments lodged perſonally in

in him, and communicable from him to his dependents, as light and heat are communicated from the ſun to all ſublunary beings; or as many animals receive their life and vivid efficacy from the rays and nouriſhing warmth of its effluence.

Others again have ſuppoſed this power of ſatan over fallen creatures as neither originally deſigned by GOD, nor the effects of any natural aſcendency given him over others; but to be meer uſurpation, the work of ſatanic art and ſagacity.

That as by dint of our human endowments, man, having arts and ſciences which brutes can form no conception at all of, not only becomes ſuperior to the brute creation, but, by the exerciſe of theſe arts, the maſter alſo and tyrant over the brutes: ſo ſatan, by means of his ſuperior contrivance, ſubtlety and penetration, is become the prince and tyrant over other fallen creatures, domineering in them with an authority which they can no more eſcape or reſiſt, than a blind man can eſcape the malice of his adverſary, or an horſe in harneſs the drudgery of his driver.

But whichever of theſe conjectures be true, and by whatever means, in fact it is certain that ſatan is poſſeſſed of a vaſt ſovereignty, wherein he controls with a force and deſpotiſm, of which the oppreſſion and cruelty of the moſt mighty tyrant over his brethren upon earth, is but a faint and unequal figure or reſemblance.

In the ſcriptures therefore he is deſcribed as a powerful potentate. Eph. ii. 2. *The prince of the power of the air, the ſpirit that now worketh in the children of diſobedience.* That in our chriſtian warfare

fare we have him for our enemy, that as ſuch he exceeds in ability of miſchief every thing that fleſh and blood can work againſt us; or to give it in the apoſtle's own words, *Eph.* vi. 12. *We wreſtle not againſt fleſh and blood, but againſt principalities, and powers, againſt the rulers of the darkneſs* (τȣ αιωνȣ τȣτȣ) *of this age, againſt wicked ſpirits in heavenly places.* Yea ſatan is declared to be even 2 *Cor.* iv. 4. (θεος τȣ αιωνος τȣτȣ) *the God of this* (not world, but æon, or) *age*; *and to have* Luke xi. 18. *his kingdom*, Rev. ii. 13. *his ſeat and throne*, 1 Cor. viii. 10. *his temple*, Rev. iii. 9. *his ſynagogue*, Rev. xii. 7. *his angels*, 2 Pet. ii. 1. 2 Cor. xi. 13. Rev. ii. 2. *his prophets*, 2 Kings xi. 18. *his prieſts*, Pſ. cvi. 37. Rev. ix. 20, 21. *his ſacrifices and worſhipers*, 2 Theſ. ii. 2. 1 John iv. 1. Rev. xiii. 4. *his revelations*, Matt. iv. 9. *his promiſes*; *and even*, 2 Theſ. ii. 3, 8, 9. Rev. xiii. 2. *a chief ſon, to be hereafter revealed in the perſon and character of the antichriſt, after the working of ſatan, with all powers, and ſigns, and lying wonders.*

SECT. II.

Our LORD's *deſcent into hades.*

BUT this dreadful authority of ſatan king of terrors, and *John* viii. 44. firſt murderer, GOD in his compaſſion determined (καταργειν) to defeat or invalidate in the perſon of his ſon, now the man *Chriſt Jeſus:* and for this purpoſe the ſoul

ſoul of *Jeſus* was to deſcend into hades, where is the principal ſeat of ſatan's empire.

Accordingly after his death upon the croſs, his fleſh being depoſited like that of other dead men in the grave, his ſoul like theirs went into hades, as St. *Paul* tells us, *Eph.* iv. 9. *Now that he aſcended, what is it but that he deſcended firſt* (εις τα κατωτερα μερη της γης) *into the lower parts of the earth.* That by the expreſſion lower parts of the earth is meant hades, appears not only from the general opinion of the primitive people to whom the ſcriptures were addreſſed, but from the very context of the above quoted ſcripture paſſage; for herein our LORD's deſcent into the parts below the earth, ſtands in oppoſition to his aſſent into the parts above the earth; and implies that his aſcending was in conſequence of his prior deſcending; that he aſcended far above all heavens that he might fill all things, as the natural proceſs of his work, having firſt deſcended into the parts below, and there diſpenſed of his fulneſs.

And agreeably with this notion, was this his deſcent into hades alſo propheſied of him, *Pſalm* xvi. 9, 10. *Therefore my heart is glad, and my glory rejoiceth; my fleſh alſo ſhall reſt in hope,* [1]*becauſe* [2]*thou wilt not leave* [3]*my ſoul* [4]*in ſaul, or hades,*[h]

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[h] THE greek word (ἅδης) hades, which anſwers to the hebrew word (שאול) ſaul, does by no means denote a place of miſery, neither does it a place of happineſs. But as, *Firſt*, the word (קבר) qbr de-

(לשאול[4] נפשי[3] (תעזיב *i. e.*) לא[2] כי[1]) *neither wilt thou give thy compaſſionate one* (חסידך[5]) *to ſee* שחת[6] *corruption*). For this propheſy is applied to him

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notes the grave or repoſitory of dead bodies; ſo does, *Secondly*, the word (שאול) ſaul the repoſitory of ſouls departed; alſo, *Thirdly*, that in hades (or ſaul) there is a place of reſidence for happy ſouls, what follows will evince.

Firſt, The word (קבר) qbr uſed as a verb, ſignifies to bury, and as ſuch is rendered in the ſeptuagint by (θαπτω) *ſepelio* to bury; and as a noun it is there rendered by the word (ταφος) *ſepulcrum*, a grave. Let the following inſtances ſuffice in proof of this, *Gen.* xxiii. 6. 1 *Kings* xiii. 22, 31. xiv. 13. 2 *Kings* xiii. 20. xxiii. 16. *Jer.* viii. 1. *Ez.* xxxvii. 13, 14. *Pſ.* v. 9.

Secondly, That by the word (שאול) ſaul or hades, is meant a repoſitory for departed ſouls, appears from *Pſ.* lxxxix. 48. *Job.* vii. 9. xxi. 13. xxvi. 6. And becauſe the dead were ſuppoſed, upon their bodies being depoſited in (קבר) qbr, the grave, to find this their ſoul's reconditory in the lower parts of the earth; the word ſaul or hades is uſed for the depths below, in oppoſition to the heights above: ſo *Pſ.* cxxxix. 8. *Deut.* xxxii. 22. *Amos* ix. 2.

At leaſt that by the word ſaul is not meant a grave, is evident from *Job* xi. 7, 8. *Canſt thou find out the Almighty to perfection? It* (i. e. Providence) *is high as heaven, what canſt thou do? deeper than* (ſaul or) *hades, what canſt thou know?* Here the depths of ſaul or hades, are ſet in oppoſition to the heights of heaven, importing that as nothing is higher than the heavens, nothing is deeper than ſaul or hades. Now ſuppoſing ſaul or hades here to mean (קבר) qbr, the grave (which all know is ſeldom more than five feet under ground;

him by St. *Peter*, Acts ii. 25, 27. *For David ſpake concerning him—becauſe thou wilt not leave my ſoul* (εις ᾅδε) *in hades, neither wilt thou ſuffer thine holy one to ſee* (διαφθοραν) *corruption.* And

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however, ſuppoſe if you pleaſe, the ancient burying-places to have been five yards under the ſurface of the earth) how idle a compariſon were theſe ſhallow vaults to the heights of heaven? Again, *Matt.* xvi. 18. *Upon this rock have I built my church, and the gates of hades ſhall not prevail againſt it.* By gates in ſcriptures it is well known are meant the council-rooms, or courts of judicature, which in all cities were anciently kept over their gates; ſee *Deut.* xxi. 19. *Ruth* iv. 1. 2 *Sam.* xviii. 33. xix. 8. *Pſ.* xcvi. 12. cxxvii. 5. *Dan.* ii. 49. *Jer.* xxxviii. 7. xxxix. 3. *Amos* v. 10. *Zech.* viii. 16. &c. But what can be meant by the door or gate of a ſepulchre prevailing againſt any thing? And what harm is the church of GOD to expect from the gate or trap-door of a vault under ground? Whereas one may well ſuppoſe, that courts of council are held in the regions of the dead, where is the domain and empire of ſatan; and ſuppoſing ſo, our ſcripture expreſſions ſpeak good ſenſe. Again it is ſaid of *Chriſt*, Acts ii. 27. *Thou wilt not leave my ſoul* (εις ᾅδε) *in hades*, among the diſembodied ſouls. Again, *Luke* xvi. 23. *The rich man being in torments in hades, lift up his eyes*, *i. e.* not the eyes of his dead body, but of the body called, 1 *Cor.* xv. 40. (σωμα επουρανιον) *heavenly body*; becauſe of its heavenly nature and original.

Thirdly, That in ſaul or hades there is a place of reſidence for happy ſouls, is again evident from *Gen.* xxxvii. 35. *I ſhall deſcend unto my ſon mourning into ſeol*, or *ſaul*, or *hades*; it is plain that *Jacob* expected to meet his ſon after death, ſince he ſays, *I ſhall go*

And from hence we infer as follows: The ſoul of *Jeſus* was *not left in hades, or ſaul*; therefore his ſoul had been in ſaul, or hades: but his ſoul

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down to my ſon; but he expected not that his body ſhould go down to his ſon's body, becauſe his ſon's body, having been in his belief devoured of beaſts, was not ſuppoſed by him to be in the grave: therefore this expectation in *Jacob* of going to his ſon after death, argues that he ſuppoſed a place where the departed ſouls of men reſided; where his ſon's ſoul then was, and where his own, when dead, ſhould find him.

Again, ſince it cannot be thought that *Jacob* expected, either that himſelf after death ſhould go into a ſtate of torment, or that his ſon's ſoul was then in ſuch a ſtate of torment, he muſt have underſtood by the word ſaul or hades ſome happy region, the reſidence of bleſſed ſouls after their bodies are depoſited in (קבר) qbr the grave; and this opinion concerning departed ſouls we find alſo in *Plato*, *Sophocles*, *Diodorus Siculus*, *Virgil*, *Plutarch*, and other heathen philoſophers.

The paradiſe in hades, whither *Lazarus* was tranſlated, conſiſted of manſions of delight and conſolation, where alſo *Abraham* before the reſurrection of our ſaviour, preſided as the head of the family of all the faithful; and as it ſeems in patriarchal honours, a repreſentative of *Chriſt*: for under his patronage it may be preſumed theſe bleſſed ſouls had a hopeful expectation of the time of our ſaviour's reſurrection, when his heavenly ſanctuary ſhould be opened, and themſelves received into the preſence of the divine humanity. Of this we therefore read, *Luke* xvi. 22, 23. That *Lazarus* was ſeen in it by the rich man, enjoying the comforts of the faithful *Abraham*.

ſoul was not left in hades *at his reſurrection*; therefore his ſoul muſt have been in hades before his reſurrection: but his ſoul was not in hades *during*

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As to the expreſſions εις τον κολπον and εν τοις κολποις ſome ſuppoſe them to denote the ſame as the latin phraſe *(in ſinu eſſe)* to be under the umbrage, care, or protection of any one; as the complaint of *Moſes* ſeems to import, *Numb.* xi. 12. *O Jehovah, wherefore layeſt thou the burden of this people upon me, that thou ſhouldſt ſay unto me, carry them in thy boſom:* in which uſe of it, a wife is in ſcripture familiarly paraphraſed by, *ſhe who reſts in thy boſom*; *ſhe who lies in thy boſom*: but others again, inſiſting upon the remarkable variation of number in the word κολπος, conjecture that εν κολποις ειναι muſt have been a Greek phraſe (ſince St. *Luke* wrote in greek) denoting what the *Latins* expreſs by *in deliciis eſſe*, according to which it is to be preſumed, that tho' *Lazarus* was carried by the angels directly (v. 22. εις τον κολπον) into the embrace of *Abraham*, yet that *Dives* did afterwards ſee *Lazarus*, not (εν τω κολπω) in the boſom, but (εν τοις κολποις, *in deliciis*) in the enjoyments of *Abraham*.

But be this remark good or bad; the antiquity of the doctrine among the *Jews* is certain; they believed that the ſouls of all men when they died went to hades, and that they there divided into two different ſocieties, viz. the ſouls of the juſt went into the comforts of *Abraham*, and the ſouls of the wicked into the torments of the damned. And from them this opinion was adopted by the *Gentiles:* therefore in *Virgil* we read,

Hic locus eſt partes ubi ſe via findit in ambas;
Dextera quæ Ditis magni ſub mœnia tendit;
Hàc iter elyſium nobis: at lœva malorum
Exercet pœnas, & ad impia tartara mittit.

during his bodily life; therefore the time of his ſoul's being in hades muſt have been the interval between his death and his reſurrection.

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which paſſage correſponds likewiſe with that of *Sophocles*,

Και γαρ καθ' ἁδην δυο τριβους νομιζομεν,
Μιαν δικαιων, χατεραν αδικων ὁδον——
Καπειτα σωσει παυθ' ὰ προσθ' απωλεσεν.

From which words I beg leave alſo to remark, that the verb σωζω among the *Greeks* was quite conſiſtent with their verb απολλυμι; and that a ſoul may be (σωθηναι) reſtored which alſo (απολλυται) is deſtroy'd; and conſequently that the verb σωζω does not properly ſignify to ſave (viz. from wrath to come) but to reſtore, (viz. from evil which has befallen us.)

For the truth of the above account of hades, the curious are referred to *Juſtin Martyr*, *Origin*, *Tertullian*, *Chryſoſtom*, *Joſephus* and *Jerom*; in which laſt author we read as follows:

Ante adventum Chriſti (i. e. before the heavenly paradiſe was opened, of which ſeaſon he ſays, *Necdum paradiſi januam Chriſtus effregerat, necdum flammeam illam romphæam & vertiginem præſidentium cherubin ſanguis ejus extinxerat) omnia ad inferos pariter ducebantur; unde & Jacob ad inferos pariter decenſurum ſe dicit; & Job pios & impios in inferno queritur retentari: & evangelium chaos magnum interpoſitum apud inferos; & Abraham cum Lazaro, & divitem in ſuppliciis eſſe teſtatur.*

But now, the heavenly paradiſe being opened by *Chriſt* aſcended, all true believers go thither, *John* xii. 26.—xvii. 24. 2 *Cor.* v. 8. *Phil.* i. 23. where the patriarchs alſo now are, in the enjoyments of the glory of *Jeſus*; *Matt.* viii. 11, 12. *Mark* xvi. 19. *Heb.* x. 12. 13.—xii. 22—24.

SECT. III.

The reaſon of our LORD's *deſcent into hades.*

OUR LORD's buſineſs in hades was to looſe the bands or ties of hades (or ſeul, or ſiul, or ſiol, or ſheol, or ſaul) this we learn from *Acts* ii. 24. *Whom God hath raiſed up having looſed* (ܕܫܝܘܠ[2] ܣܒܠܝܗ[1] [1]*the ties or cordages* [2]*of ſiul,*[1] *becauſe it was not poſſible* (ܒܗ[2] ܕܢܬܐܚܕ[1] ܒܫܝܘܠ[3]) [1]*that he ſhould be detained* [2]*in the* [3]*ſiul (or ſaul.)* Our LORD's breaking thro' the bands hereof, became the deliverance of all others its inhabitants, who then incorporated themſelves into *Chriſt*, and became his members by believing in him. Here

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[1]IT is true we read this paſſage in the greek (λυσας τας ωδινας τȣ θανατȣ) *having looſed the pains of death*; but it is poſſible that the word (ωδιν) pain was uſed by the *Greeks* to ſignify band, cord, fetter, ligament as well as pain, ſince the ſyriac (ܣܒܠܐ) hbla does certainly mean both; that it does ſo, appears from *Acts* xxvii. 32. *Then the ſoldiers cut* (ܣܒܠܝܗ) *the ropes, or cords, of the boat and let her fall off*; as alſo from the hebrew word (חבל) hbl a rope, from whence the ſyriac word hbla is indiſputably taken. And as hbla muſt neceſſarily ſignify a rope in this paſſage, how reaſonable is it that we ſhould render (ܕܫܝܘܠ[3] ܣܒܠܝܗ[2] ܘܫܪܐ[1]) [1]*and he looſed* [2]*the bands* (or fetters) [3]*of hades.* As to the place of hades

Here therefore was the theatre of our LORD's triumph, of which we read, *Col.* ii. 15. *Having ſpoiled* (or deveſted) *the principalities and powers, he made a ſhew of them openly triumphing over them* (εν αὐτω *i. e.* εν ἑαυτω)[k] *in himſelf*; viz. in the victorious efficacy of his preſence, in the authoritative aſcendency of his own perſonage.

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we need only ſay, that there is ſpace enough between us and the ſun for all the ſeveral apartments which the ſcriptures ſeem to ſuppoſe in it. That hades is out of this our world we think, with *Grotius*, very probable: who ſpeaking of the abyſs in his comment on *Luke* viii. 31. Says, *Si quis tamen modeſtæ conjecturæ eſt locus, malim extra hunc mundum aſpectabilem, eum (i. e. abyſſi locum) ponere, ut & regionem beatorum ſpirituum, quam cum quibuſdam in centro terræ. Ipſa certe vox* αβυσσος *vaſtitatem quandam præ ſe fert*; *& videri poteſt* το σκοτος το εξωτερον *ideo dici quod extra hunc orbem ſit qui in uſus noſtros eſt conditus. Nec male forte huc referas quod apud Johannem eſt cap.* xii. 31. *Princeps hujus mundi ejicietur foràs.* Which opinion the ancient author of the book of wiſdom ſeems alſo to favour; ſee Wiſd. i. 13, 14. And that hades is within the earth's orbit, and ſo, according to the copernican ſyſtem, under the earth, or farther retired from the heavens than we are, ſeems to be reaſonably conjectured, from the ſcripture expreſſions concerning it, as well as from other conſiderations too long, and perhaps impertinent, to deſerve inſerting in this place.

[k] IT is well known that the greek pronoun αυτος ſignifies either him or himſelf; and that in this place the latter is intended appears from the ſyriac, viz.

The events here preſumed correſpond alſo with our LORD's own account of things, *Luke* xi. 21. *When a ſtrong man arm'd keeps his palace, his goods are in peace; but when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his prey* (ܒܙܬܐ bztha, that which he has, ܒܙܐ bza, plunder'd, or poſſeſs'd himſelf of by robbery)

However, to purſue my point more diſtinctly, I ſhall prove the three following articles.

Firſt, That the kingdom of *Chriſt* is already begun.

Second, That the kingdoms of this world will all at laſt be comprehended in it.

Third, That the kingdom of *Chriſt* is under his particular conduct as ſon of GOD and man.

SECT. IV.

CHRIST's *kingdom began.*

OF the three points propoſed we have to prove, I^st.

That the kingdom of *Chriſt* is already begun.

For this we have our LORD's expreſs words, *Luke* xi. 20. *If I by the finger of God caſt out devils, no doubt the kingdom of God is come upon you,*

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Col. ii. 15. ܘܐܒܗܬ[1] ܐܢܘܢ[2] ܓܠܝܐܝܬ[3] ܒܦܢܘܡܗ[4] [1] *et erubeſcere fecit* [2] *eos* [3] *palam* [4] *in ſemetipſo*, and put them to an open ſhame in himſelf.

or (as in the ſyriac teſtament ܠܗ [2] ܩܪܒܬ [1] ܕܐܠܗܐ [4] ܡܠܟܘܬܗ [3] ܥܠܝܟܘܢ [2]) [3]*The kingdom* [4]*of God* [1]*draweth near* [2]*unto you.* Again, *Mark* ix. 1. *There be ſome of the ſtanders here, who ſhall not taſte death, till they ſhall ſee the kingdom of God come in power.* Again, *Col.* i. 13. *Who has delivered us from the power of darkneſs, and has tranſlated us into the kingdom of his dear ſon.*

Not that the kingdom of GOD prevails as yet viſibly in this world, but it is nevertheleſs begun, and has therefore many of its people and denizens living in it, having its triumphant country and œconomy elſewhere, in as much reality, as any earthly nation has an œconomy upon the earth.

St. *Paul* has given us a moſt majeſtic account of our LORD's entry into his kingdom in *Eph.* iv. 8, 9, 10. *Wherefore, he ſaith, when he aſcended up on high, he led captivity captive, and gave gifts unto men; now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended, is the ſame that alſo aſcended far above all heavens, that he might fill all things.*

Which may be paraphraſed as follows: He, the Jehovah *Chriſt*, when he aſcended up into the heavens, having reſcued as his own rightful property, thoſe who had hitherto been the captives of other potentates, out of the hands of their oppreſſors; he took them in triumph as his own captives, and made them a part of that magnificent retinue which attended him: but in ſaying that he aſcended it is neceſſarily implied, that he alſo deſcended firſt into the lower parts of the earth,

earth, where are the regions of hades: he that deſcended is the ſame alſo that aſcended far above all heavens, that being there ſeated in the fulleſt power and dignity, he might fill all things. And hence it is that we his members (and meerly becauſe we are his members) receive of him gifts and graces, becoming thereby *ſome apoſtles, ſome evangeliſts, ſome paſtors and teachers, for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the ſon of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.*

But becauſe the meaning of the word captivity in this text is diſputed, before we go farther, we ſhould give our *reaſons* for what we here preſume upon as the true import of this paſſage.

Verſe 8th, *He led captivity captive* (in greek ηχμαλωτευσεν αιχμαλωσιαν.)

We underſtand what it is to lead a captive in triumph after a conqueſt made; ſomewhat like this was done by our LORD when he aſcended up on high; and on this account we have the great events of his paſſion expreſſed in this reſemblance: Is it not ſtrange then that it ſhould remain a queſtion what we are to underſtand by the term captivity?

However, let us firſt obſerve of this term captivity, that it is an abſtract noun-ſubſtantive, and as it is known that the ſyriac language, which was native to our ſaviour and his apoſtles, does moſtly expreſs its adjective by an abſtract

noun-ſubſtantive, we may conclude this expreſſion to be a ſyriaciſm, with which the greek teſtament abounds.

Like it both in term and conſtruction is that in *Rev.* xiii. 10. (ει τις αιχμαλωσιαν συναγει, εις αιχμαλωσιαν ὑπαγει) *If any one lead captivity, he ſhall go into captivity.* Here the abſtract noun (αιχμαλωσια) captivity is uſed for the adjective (αιχμαλωτον) captive, *i. e.* a captive perſon or priſoner.

In confirmation of this remark, I here give in the notes[m] a few of numberleſs other Inſtances obvious in the greek teſtament; and muſt confeſs that theſe ſeveral inſtances are of themſelves ſufficient evidence, that by the apoſtle's word captivity

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Syriaciſms why ſo frequent in the New Teſtament.

[m] NOUNS adjective in the greek teſtament are in ſyriac expreſs'd by abſtract nouns: Thus,

Inſtead of,	We read
An iron rod,	A rod of iron.
A glorious throne,	A throne of glory.
The higheſt power,	The power of the higheſt.
His glorious power,	His power of glory.
Unjuſt works,	Works of injuſtice.
Our vile body,	The body of our vileneſs, (το σωμα της ταπεινωσεως ἡμων.)
His glorious body,	The body of his glory, (τω σωματι της δοξης αυτου)
A contrite ſpirit,	A ſpirit of contrition.
Impious works,	Works of impiety.
Shameful affections,	Affections of ſhame.
A forgetful hearer,	A hearer of forgetfulneſs.

captivity is to be meant, thoſe who are in a ſtate of captivity, or the captives; and that therefore by our LORD's leading captivity captive muſt be meant, that he ſeized himſelf of thoſe who were captives,

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The unjuſt ſteward,	The ſteward of injuſtice. (οικονομον της αδικιας)
The elect have obtain'd it,	The election has obtained it.
The fleſhly mind is dead, φρονημα σαρκικον θνησιμαιον; ſo φρονημα πνευματικον ζωον,	The mind of the fleſh is death, (φρονημα σαρκος θανατος; ſo φρονημα πνευματος ζωη)

Whatever may be the reaſon, certain it is that St. *Paul* uſually prefers the hebrew, that is the ſyriac manner of expreſſion to the greek idiom. Altho' he ſurely muſt have underſtood the greek in its purity and elegance, yet he writes all his epiſtles as a native of *Judea*, that is in the ſyriac phraſe and diction; ſo that tho' they conſiſt of greek words, they are in form and conſtruction moſtly ſyriac.

This indeed often renders his greek obſcure to the polite reader, upon which account St. *Jerom* cenſures him pretty freely, not conſidering that, to the learned in the holy languages, ſuch ſtyle is of all others the moſt appoſite, ſignificant and intelligible.

Notwithſtanding the *Jews* muſt have uſed the chaldee tongue during their captivity, yet they ſtill retain'd the phraſe and idiom of the hebrew; and from hence it came to paſs that the ſyriac, which reſults from the union of the two, retains the force and liberty of the latter: of which therefore ſays our learned *Fuller*, " *It is ſo near akin to the hebrew as deſervedly to be called its daughter; and is the only language which can with*

captives, and so delivered them from their state of captivity, to their becoming his own freemen.

This was also foretold of him, *Is.* xlii. 6, 7, 8. *I Jehovah have called thee in righteousness, and will hold thee by thy hand, and will keep thee, and will give*

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propriety, and true emphasis, render the hebrew word for word."

Beza seems to have believed that the hebrew only can with propriety express the mind of GOD to man; if this be so, the syriacisms frequent in the New Testament bespeak propriety instead of inelegance, the syriac dialect being as well adapted to the divine manner of expression as the hebrew.

This remarkable opinion of *Beza*'s we find in his notes upon *Acts* the 10th as follows, "*Ut autem hebraismos permiscerent, non modo hæc causa fuit quia hebræi erant (potuisset enim spiritus sanctus hoc quicquid erat in ipsis emendare, si displicuisset) Sed quia cum de iis rebus dissererent quæ Hebraicis literis erant traditæ, necesse fuit multa retinere, ne doctrinam quampiam novam afferre viderentur. Et certe tam multos hæbraismos ab illis servatos fuisse minime miror, quum plerique sunt ejusmodi ut nullo alio idiomate tam feliciter exprimi possint, imo interdum ne exprimi quidem: ut nisi illas formulas retinuissent, nova illis interdum vocabula & nova dicendi genera comminiscenda fuerint, quæ nemo plane intellexisset. Postremò (ut tandem dicendi finem faciam) quum hos unos delegerit Deus, per quos scribi vellet quæcunq; ad nostram salutem necessaria sunt, illud quoq; nobis est constituendum, eundem illum Deum ita esse ipsorum linguis moderatum, ut ne verbum quidem temere ipsis exciderit, imo vero cuncta sic plane, apte & appositè dixerint, ut plenius ac melius a quopiam de his dici nunquam potuerit.*

give thee for a covenant of the people, for a light of the nations, to open the blind eyes, to bring out the priſoners from the priſon, and them that ſit in darkneſs out of the priſon houſe; I Jehovah this is my name, and my glory will I not give to another.

So then the expreſſion (ηχμαλωτευσεν αιχμαλωσιαν) he captivated captivity, together with that paſſage in *Rev.* iii. 10. (ει τις αιχμαλωσιαν συναγει, εις αιχμαλωσιαν ὑπαγει) *If any one lead captivity, he ſhall go into captivity*, may be juſtly tranſlated, the former text, he led away in triumph thoſe that had been captive; the latter, if any one lead away any other for his captive, himſelf ſhall become a captive.

This preſumed meaning will alſo appear from that original propheſy from whence St. *Paul* quotes this paſſage, for he gives us this propheſy, not as his own, but as the words of the *Pſalmiſt*, *Pſ.* lxviii. 18. *Thou haſt aſcended* into heaven (the exceeding height, שבי ²שבית ¹) ¹*haſt* captivated ²the captives, *haſt received gifts for men.* But to captivate captives is to take for ones captives thoſe who were before captives, or in a ſtate of captivity; as *Iſaiah* explains this expreſſion, *Iſ.* xiv. 2. *And* they *ſhall take them captives, whoſe captives they were* (לשביהם ³שבים ²והיו ¹*et erunt* ²*captivantes* ³*captivantes eos*) *and ſhall rule over their oppreſſors.*

This ſame expreſſion we likewiſe find in *Ezek.* xvi. 53. (ושבתי ¹ את ³שבותן ³ את ⁴שבית ⁵סדם) ¹*And I captivate* (or will captivate) ²*their* ³*captives* ³*even the* ⁴*captives* ⁵*of Sodom*, and their daughters, and the captives of *Samaria*, and their daughters, ¹*and the captives (that are)* ²*thy captives*

captives (שביתיך [2] וישבית [1]) *in the midſt of them* (viz. *Sodom* and *Samaria.*)

And again, in *Judges* v. 12. *Ariſe Barak,* [1]*and captivate* (or lead captive) [2]*thy captives* (וישבה [2] שביך [1]) that is lead home out of that part of *Canaan* which is the kingdom of *Jabin,* thoſe *Jews,* thy brethren, which he, the ſaid king *Jabin,* there detain'd in captivity.[n]

Whether therefore we compare the term captivity in the place conteſted with that other place in the *Revelations,* where alone we find the word (αιχμαλωσιαν) repeated in our greek teſtament; or whether with the original paſſage in the *Pſalms,* from whence the apoſtle quotes it; or whether with the ſeveral like paſſages in the old teſtament; or whether, laſtly, we compare it as an abſtract noun ſubſtantive with other ſuch in the new teſtament; ſtill we find this term every where ſpeaking, that our LORD at his aſcenſion carried with him as captives, not ſatan lord of death, but of thoſe who had been the captives of ſatan, and other infernal powers before that time, and conſequently that his kingdom was at that time began authoritatively.

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[n] The words (וישבה שביך) captivate thy captivity, in this place cannot be underſtood of *Siſera*'s army, ſince it is expreſsly ſaid of theſe (chap. iv. 16) that *they all to a man fell by the edge of the ſword:* ſo that the captives which *Barak* was invited in this ſong to lead captive, muſt have been his brethren, who had been before the captives of *Jabin.*

SECT V.

Chriſt's kingdom ſhall prevail under his government, as God-man univerſally.

II^dly.

THE thing we have to prove, is that the time will come when the kingdom and œconomy of GOD ſhall poſſeſs itſelf of, and prevail over all the world.

To this purpoſe we have only to produce a few texts.

Iſa. xlix. 5, 6, 7. *And now ſaid Jehovah, forming me from the womb to be his ſervant, to reduce Jacob to himſelf; Tho' Iſrael be not gathered yet ſhall I* (namely אדני the my LORD the future man *Chriſt Jeſus) be glorious in the eyes of Jehovah, and my God has been my ſtrength. And again he ſaid, it is a light thing that thou* (the Adni or Lord, *i. e.* the future man *Chriſt Jeſus) ſhouldſt be my ſervant to raiſe up the tribes of Jacob, and convert the preſerved of Iſrael: I have alſo given thee to be a light of the Gentiles, to be my ſalvation even to the end of the earth. Thus ſaid Jehovah the redeemer of Iſrael his holy one; to the deſpiſed ſoul, to the abominated nation, to the ſervant of maſters, kings ſhall ſee, and ariſe; princes ſhall bow themſelves, becauſe of Jehovah; for he is faithful, the holy one of Iſrael; and he hath choſen thee.* Pſ. lxxii. 8. *He ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the earth.* Pſ. ii. 7, 8. *Jehovah ſaid to me* (אדני adni, for that theſe words were ſpoken typically of, and relate properly to *Jeſus* we are aſſured, *Heb.* i. 5.

chap. v. 5. *Acts* xiii. 23. *Thou art my ſon, to-day have I begotten thee; aſk of me and I will give thee the Gentiles for thy inheritance, and the ends of the earth for thy poſſeſſion.* Zech. xiv. 9. *And Jehovah ſhall be king over all the earth; in that day Jehovah ſhall be one and his name one.*

Promiſes like this are to be found in ſo many other places, that this point will, I ſuppoſe, be eaſily granted me.

III^dly.

This kingdom of *Chriſt* is under his particular conduct as ſon of GOD, both Logos and man.

Firſt. This kingdom of *Chriſt* is his as a man the ſon of GOD.

John xiii. 3. *Jeſus knowing that the father had given all things into his hands, &c.* Matt. xxviii. 18. *And Jeſus came and ſpake unto them ſaying all power is given unto me in heaven and on earth.* Ep. i. 19.—*According to the energy of his mighty power which he wrought in Chriſt, raiſing him from the dead; and he hath ſet him* (namely the ſon of man) *at his own right hand in heavenly places, far above all principality and power and might and dominion, and every name that is named not only in this æon, but alſo in that which is to come, and he hath put all things under his feet.* 1. Cor. xv. 27. *But when he ſaith all things are put under him, it is manifeſt that he, who did put all things under him, is excepted.*

The kingdom of *Chriſt* may again be called his as man, in regard alſo to its being conducted ſingly and ſolely by himſelf without deputies or repreſentatives.

This is a moſt invaluable privilege, ſince we have reaſon to believe that the government of all thoſe

thoſe regions and ſyſtems of worlds in the immenſe depth of ſpace, excepting only where the paradiſe or kingdom of GOD is extended, is carried on by the adminiſtration of the angelic powers; and that from ſuch delegated authority theſe potentates have their titles of thrones, dominions, principalities, lordſhips, virtues, &c. But in the regions of paradiſe the caſe is otherwiſe, for, *Heb.* ii. 5. *Unto the angels he has not put in ſubjection the future age* (ܥܠܡܐ, ܥܬܝܕ) *whereof we ſpeak, i. e.* the chriſtian kingdom or paradiſaical age, which is began only among the bleſſed.

So that what unchriſtian, (*i.e.* ſtrange) ſubjection a chriſtian has ever to experience, will be in this ſhort worldly age only, ſince, not only no enemy or injurious being ſhall, after our LORD's reſurrection, have been ſuffered to approach his paradiſaical domains, as he ſays *John* xii. 31. *Now ſhall the prince of this world* (τȣ κοσμȣ τȣτȣ) *be caſt out*; but neither will any celeſtial dignity however great or holy have any ſort of authority therein.

And it is to be preſumed that on account of this eſpecial prerogative of the people of Jehovah, was the *Iſraelites* deſire of a king ſo particularly ſignalized by the expreſſions of his reſentment, as we read 1 *Sam.* chap. viii.

Secondly, This kingdom of our LORD's is his alſo as Logos ſon of GOD, *i. e.* as Jehovah Adni.

Heb. i. 2,—10. *And in theſe laſt days has he ſpoken with us by his own ſon, whom he hath ordained the heir of all things, by whom alſo he conſtituted the ages; who is himſelf the ſplendor of his glory, and the image of his eſſence, and upholds all things by the virtue of his word, and he by himſelf purged*

our ſins, and ſat at the right hand of the majeſty in the higheſt; [1]*and (for) he was* [2]*altogether* [3]*more excellent than* [4]*the angels (*ܘܗܘܐ[1] ܟܠܗ[2] ܝܪܒ[3] ܡܢ ܡܠܐܟܐ[4]*) as he inherited a more exalted (*ܡܫܡܫ*) name than they; for unto which of the angels did God ever ſay (*ܡܬܘܡ ܐܡܪ ܐܠܗܐ*) thou art my ſon —and let all the angels of God worſhip him—of the angels he ſaith, who maketh his angels ſpirits and his miniſters an ardent fire: but to the ſon he ſaith, thy throne, O God (*ܠܟܠܡܝܢ[2] ܠܟܠܡ[1]*) is* [1]*to the age of* [2]*ages, a ſcepter of equity is the ſcepter of thy kingdom, thou haſt loved righteouſneſs and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows.* And again, *Thou from the beginning haſt laid the foundations of the earth, and the heavens are the work of thy hands;* Again, *Heb.* ii. 5—8. *He hath not ſubjected to angels the future age of which we ſpeak,* (i. e. that age which is quite a new ſcene of being, opened only in the paradiſe of GOD, where the new creation in *Chriſt* is began) *but—thou haſt humbled him a little lower than the angels, and put upon his head glory and honour, and given him power over the work of thy hands; and haſt ſubjected all things under his feet; but in that he ſubjected all things unto him, he left not any thing not ſubjected unto him; but now hitherto we by no means ſee all things ſubjected unto him.* And this He is, *Iſa.* ix. 6. *The child born, the mighty God,* (אל גבור) *the æonian father, the prince of peace.*

This firſt general exerciſe of our LORD's æonian power, ſeems likewiſe to be the thing meant, when he ſays *John* xii. 31, 32. *Now ſhall the prince of this world be caſt out;* [1]*and I,* [2]*when* [3]*that I am lifted up* [4]*from* [5]*the earth (*ܘܐܢܐ[1] ܡܢ[2] ܐܬܪܝܡܬ[3] ܐܪܥܐ[5] ܡܢ[4]*) ſhall draw all men unto me.* And

And thus, I ſuppoſe, this point alſo to be ſufficiently proved.

But leaſt what I have advanced in my preſent letter may appear to you as wild and fantaſtical, I ſhall endeavour to juſtify myſelf, by ſubjoining a few quotations from moſt of the chriſtian writers of the two firſt centuries, which too will, I dare ſay, yield you an agreeable entertainment.

The teſtimonies of the moſt primitive chriſtian writers, touching our LORD's deſcent into hades.

ORIGEN.

SOLUS enim (Chriſtus) *fuit inter mortuos liber. Et quia liber inter mortuos fuit, idcirco devicto eo qui habuit mortis imperium, abſtraxit captivitatem quæ tenebatur in mortem; et non ſolum ſemetipſum reſuſcitavit à mortuis, ſed et eos qui tenebantur in morte, ſimul excitavit, ſimulq; ſedere in cæleſtibus fecit. Aſcendens in altum captivam duxit captivitatem; non ſolum animas educens, ſed et corpora eorum reſuſcitans, ſicut teſtatur evangelium, quod multa ſanctorum corpora reſuſcitata ſunt, et apparuerunt multis et introierunt in ſanctam civitatem Dei viventis, Hieruſalem. In canticum canticorum,* Homilia tertia.

IRENÆUS.

EA propter dominum in ea quæ ſunt ſub terra deſcendiſſe, evangelizantem et illis adventum ſuum, remiſſam peccatorum exiſtentem his qui credunt in eum. Crediderunt autem in eum omnes juſti & prophetæ & patriarchæ: quibus ſimiliter ut nobis remiſit peccata. Omnes enim homines egent gloria Dei; juſtificantur autem non a ſemetipſis, ſed a domini adventu, qui intendunt lumen ejus. Lib. iv. Cap. xlv.

JUSTIN

JUSTIN MARTYR.

ΕΜΝΗΣΘΗ δε Κυριος ὁ Θεος των απο Ισραηλ νεκρων αυτε των κεκοιμημενων εις γην χωματος, κ᾽ τατεβη προς αυτας ευαγγελισασθαι αυτοις το σωτηριον αυτε. *Dialogus cum Tryphone Judæo.*

JUSTIN MARTYR.

QUUM dicit; excitata ſunt multa eorum qui obdormierunt ſanctorum corpora: perfectam denotat reſurrectionem. Præſtita autem eſt ſanctorum iſtorum reſurrectio, ut demonſtratio eſſet, mortificationem eſſe mortis omnium noſtrum Chriſti mortem, quam pro ſalute et vitâ mortalium omnium pertulit. Is certe quidem vivificam potentiam ſuam, mortuis excitandis mirifice exhibuit in præſenti rerum ſtatu, et animis piis defunctorum apud inferos omnibus liberandis. Δι᾽ ἣν αιτιαν ουδε ετελευτησαν παλιν, αλλα μενουσιν εν αθανασια; καθαπερ ὁ Ενωχ κ᾽ ὁ Ηλιας, κ᾽ εισι συν αυτοις εν τω παραδεισω αναμενοντες, την ηδη αιωνιαν της τε Χριςου αναςασεως γινομενην κατα εναλλαγην, καθ᾽ ἣν, ὡς φησιν ὁ θειος αποςολος, παντες αλλαγησομεθα; εις γαρ αθανατον τε κ᾽ αφθαρτον ζωην ουπω γεγονε τινος ἡ αναςασις, πλην τε σωτηρος Χριςε. διο κ᾽ πρωτοτοκος των νεκρων, κ᾽ απαρχη των κεκοιμημενων ανηγορευται. *Reſponſ. ad orthodoxos.*

But *Clemens Alexandrinus* even exceeds this, for, ſays he,

Ο ΚΥΡΙΟΣ ευηγελισατο κ᾽ τοις εν ᾅδου—οἱ εν ᾅδε καταταγεντες, κ᾽ εις απωλειαν ἑαυτας εκδεδωκοτες, καθαπερ εκ τινος νεως εις θαλασσαν ἑκοντες απορριψαντες; αυτοι τοινυν εισιν οἱ επακουσαντες της θειας δυναμεως τε κ᾽ φωνης. *Clementis Alexandrini ſtromatum.* Liber ſextus.

As alſo TERTULLIAN.

INFERNUM petit hic animas pro crimine vinctas,
Quæ ſine præſidio, concluſæ pondere legis,
Olim

Olim promiſſa, & ſperata, & tarda rogabant,
Sanctorum in requiem dedit, & cum luce retraxit.
Tertia namq; die ſubiens cum corpore victor,
Immani virtute patris, via facta ſalutis,
Inq; creatura portans hominemq; deumq;
Conſcendit cælos, captivas ille reducens
Primitias, munus domino caramq; figuram.
Conſeditq; patri lucis virtute recepta,
Gloria qua munitus erat, dum vinceret hoſtem,
Spiritu conjunctus, de nobis carne ligatus.
Hunc pater, & dominum & Chriſtum, regemq; deumq;
Judicio regnoq; dato, miſſurus in orbem eſt.
Adverſus Marcionem, Liber quintus.

I beg leave to trouble you with only one more ſhort quotation, which ſhall be from

IGNATIUS.

ΑΛΗΘΩΣ δε, ϗ ε δοκησει, εσαυρωθη, ϗ απεθανε, βλεποντων ερανιων, ϗ επιγειων, ϗ καταχθονιων. εραιων μεν, ὡς των ασωματων φυσεων; επιγειων δε Ιεδαιων ϗ Ρωμαιων, ϗ των παροντων καϊ εκεινο καιρα ανθρωπων, σαυρεμενα τε Κυριε; κακαχθονιων δε, ὡς τε πληθους τε συναναςαντος τω Κυριω; πολλα γαρ, φησι, σωματα των κεκοιμημενων ἁγιων ηγερθη, των μνημειων ανεωχθεντων; ϗ κατηλθεν εις ἁδην μονος, ανηλθε δε κατα πληθους. *Epiſt. ad Trall.*

LET-

LETTER IV.

CHRIST's *kingdom will consist of many successive parts or periods.*

SECT. I.

TO ——

SIR,

MY third point as to the kingdom of *Christ*, was, that as it will be secular, it will also, like other secular things, consist of many successive parts or periods of time.

And this you will admit of as evident from the letters I sent you upon future events foretold in scripture; wherein I argued that our LORD's next coming to judgment, and the resurrection of the saints which shall attend it, will be a season very far short of the end of this world; that it will be the end only (τε αιωνος τετε) of this present age or period of time, this present untheocratical state of things.

That

That when the unbelieving part of *Iſrael*, which hitherto have been and ſhall be enemies to the goſpel, ſhall all have had their effectual æonian ſufferings (namely the dead in *Gehenna*, the living under the antichriſtian perſecution); and when after the fulneſs of the *Gentiles* is come in, the *Jews* ſhall, all of them, even the whole family of *Iſrael*, be ſaved from the wrath that ſhall then come upon this world: that then ſuch *Jews* as ſhall be dead ſhall riſe again into life, and ſhall with their then perſecuted brethren be ſecurely gathered into their own land in *Judea*, and become a nation and people of GOD, according to the promiſe made to their father *Abraham*, which is circumſtantially deſcribed *Gen.* xxviii. 4. *By the land wherein thou art a ſtranger*, that is, of which thou art not as yet owner but a ſojourner by faith, as in a foreign country, *the land thou ſeeſt, even the land whereon thou lieſt*, (v. 13) *to thee* ° *will I give it, and to thy ſeed.*

NOTES.

° THE inheritance of the land of *Canaan*, is promiſed not only to the deſcendants of the patriarchs, but to the patriarchs themſelves; therefore the patriarchs muſt perſonally poſſeſs this land; and this their poſſeſſion muſt be after their reſurrection from the dead, for whilſt they were living in this world, *Acts* vii. 5. *God gave them none inheritance in this land, no not ſo much as to ſet their foot on:* ſo then the patriarchs ſhall hereafter be members of both the paradiſe above, and the paradiſe below, and probably hold a free, mutual intercourſe with both at the ſame time, reſiding ſometimes in heaven and ſometimes on earth.

For the *Jews* being now cleanſed from all their wickedneſs, ſhall live a devout earthly life, in the millenium, on this earth, ſee *Jer.* chap. xxx, and xxxi. *If.* xl. *Ez.* xxxvii. while the chriſtian church, even all the firſt fruits, ſhall form the millenium which is above in heaven, ſee *Luke* xxii. 28, 29. *Rev.* xix. 1—7.

You there find it proved that all this ſhall happen upon our LORD's very next coming to judgment, when the antichriſt and falſe prophet ſhall be caſt into the lake of fire, but ſatan ſhall be impriſoned for 1000 years in the abyſs.

And that during this period the heathen (probably a remnant who ſhall eſcape in this viſitation of the lamb's wrath, and ſhall not be killed by his next appearance) ſhall be converted by the *Jews* now chriſtian inhabitants in the land of *Canaan*, and that ſo the world for a ſeaſon (ſhort indeed, yet typical of what in ſome after age will be produced in a more eminent manner) ſhall become the kingdom of GOD and his *Chriſt*. For the kingdom of the ſaints ſhall prevail over all the kingdoms of the earth, and ſucceed in their place, and conſequently ſhall be an earthly kingdom, or kingdom below, anſwerable to the heavenly kingdom, which ſhall alſo be at the ſame time in the paradiſe above.

That towards the end of the jewiſh millenium, and in this fair ſtate of things, ſatan ſhall be releaſed out of priſon, but with a ſpirit not much altered by his confinement; for he will deceive the nations (tho' not the *Jews*) who by his artifices ſhall decline in heart from bad to worſe, being firſt

firſt lukewarm, then careleſs, then infidel, and at laſt deviliſh; in which wicked zeal they will become the army of *Gog* and *Magog*, and be gathered by ſatan to battle againſt *Jeruſalem*, where they will be deſtroyed, and ſatan caſt to the beaſt and prophet in the lake of fire, by our LORD himſelf, 2 *Theſ.* ii. 8. *Rev.* xx. 10. appearing now again to vindicate his people's honour, and judge the reſt of the dead, ſpoken of in *Rev.* xx. 5. who ſhall live again, when the 1000 years are finiſhed.

That theſe events ſhall be followed by yet another period of happineſs; for, *Ez.* xxxviii. they who dwell in the cities of *Iſrael* ſhall burn the weapons of *Gog Magog*'s Army, as being enough for ſeven years fuel for them; ſo that they ſhall take no wood out of the field, neither cut down any out of the foreſts; and ſeven months ſhall the houſe of *Iſrael* be burying of the multitude of *Gog*, and all the heathen ſhall ſee the LORD's judgment: and *Zec.* xiv. 16—26. *Every one left of all the nations which came againſt Jeruſalem, ſhall go up from year to year to worſhip at Jeruſalem; and in that day the bells upon the horſes ſhall be holineſs unto the Lord.* Iſ. xi. 6. *The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child ſhall lead them; for the lion ſhall eat ſtraw like the ox, and they ſhall not hurt nor deſtroy in all the mountain of my holineſs*, (i. e. in *Jeruſalem*) *the holy city, the city of the living God, the place which he hath choſen, the joy of the whole earth, which ſhall be then called,* Jer. iii. 17. *Jeruſalem the throne of the Lord, and all nations ſhall be gathered into it; for the earth*

ſhall be full of the knowledge of the Lord as the waters cover the ſea.

And theſe events ſhall ſucceed one another in a regular proceſs and time-like ſeries, even to the end of the world, when 2 *Peter* iii. 10. *the heavens ſhall paſs away with a great noiſe, and the elements ſhall be melted with fervent heat, the earth alſo and all that are therein ſhall be burnt up*; and, Iſ. xxxiv. 4. *all the hoſt of heaven ſhall be diſſolved, and the heavens ſhall be rolled together as a ſcroll, and all their hoſt ſhall fall down* (whither their centripetal force ſhall hurry them) *as a leaf falleth off from the vine.*[p]

And

NOTES.

[p] This univerſal cataſtrophe was alſo the expectation of the *Gentiles*, as we read in *Ovid.*

Eſſe quoque in fatis reminiſcitur affore tempus,
Quo mare, quo tellus, quo rectaq; regia cœli
Ardeat, & mundi moles operoſa laboret.

Which words ſay near as much as the ſybil oracles, ſuppoſed to be the forgery of (tho' probably only collected by) ſome chriſtian.

Tunc ardens fluvius cœlo manabit ab alto
Igneus, atq; locos conſumet funditus omnes,
Terramq; oceanumq; ingentem, & cærula ponti
Stagna, lacus, fluvios, fontes, Ditemq; ſeverum,
Cœleſtemq; polum; cœli quoq; lumina in unum
Fluxa fluent, formâ deletâ prorſus eorum:
Aſtra cadent etenim de cœlo cucta revulſa.

So again *Sophocles*,

Εςαι γαρ εςαι κεινος αιωνων χρονος,
Οταν πυρος γεμοντα θησαυρον σχαση
Χρυσωπος αιθηρ; ἡ δε βοςκηθεισα φλοξ,
Απαντα τα πιγεια ϗ μεταρσια
Φλοξ μανεισ'

And ſince thus far, and in all the changes and periods revealed, and which reach to and beyond the end of this world, we ſo evidently ſee all things to move in a regular ſeries and gradual proceſs from event to event; we cannot well ſuppoſe otherwiſe of what is yet farther forward in the depths of time, and which will occupy the immenſe interval between the end of this world and our LORD's delivering up the kingdom into his father's hands, when GOD ſhall be all in all; eſpecially ſince this kingdom is every where in ſcripture deſcribed as ſucceſſive, as having ſucceſſive work to be performed in it, and in many parts emphatically declared to ſubſiſt from time to time, from age to age, from generation to generation.

So *Lam.* v. 19. *Thou, O Jehovah, ſhalt remain* (לעולם) *to the age, and thy throne* (לדור ודור) *from generation to generation.* Dan. iv. 3. *His kingdom is an æonian kingdom, and his power with generation and generation* (עם דר ודר) and verſe 34. *whoſe power is an æonian power, and his kingdom with generation and generation* (עם דר ודר) i. e. in a ſucceſſion of ages and generations even to the time when, *Dan.* vii. 27. (מלכותא ושלטנא ורבותא) *the* (די מלכות תחות כל שמיא יהיבת לעם קדישי עליונין) *kingdom and empire and greatneſs of dominion under all heavens, ſhall be given to the people of the ſaints of the moſt high one.*

Doubtleſs there are innumerable alterations in the womb of deſtiny, which ſurmount the ſcanty capacities of human conception and intelligence: but yet that theſe will be, in like manner with what has been, temporal and ſucceſſive, thro' all the

variety

variety of ſtages, iſſues, and aſtoniſhing revolutions in the creature life, may as reaſonably be preſumed, as that the courſe of nature, which has been for ages and years and months and days, will ſtill be continued 'till the objects of nature become themſelves different and fit for immutability.

Says our LORD, *John* v. 17. *My father worketh hitherto, and I work:* and here ſtands the foundation and reaſon of *Chriſt*'s kingdom, the propriety and convenience of the created æonian life; all the dread conduct of divine love during this his æonian government, thro' all its unfolding ſcenes, towards thoſe that love and thoſe that hate him, thoſe who know him and thoſe who know him not, whether in heaven or earth or hell or wherever elſe, reſts upon this truth, that GOD hath a work to finiſh, a work for which his inviolable word is engaged, a work upon a creature already produced, a creature born and exiſting in time and in variety.

SECT. II.

IV^thly.

WE have to prove that the kingdom of *Chriſt* will be a ſeaſon of a vaſt continuance.

WE look upon it as an exceeding length of time ſince our father *Adam* and his wife rejoiced together over their firſt-born ſon *Cain* in their miſtaken hopes of him as the promis'd reſtorer. See *Gen.* iv. 1. *And ſhe conceived and bare Cain, and ſaid,* (קניתי[1] איש[2] את[3] יהוה[4]) which ſhould be rendered

[1] *I have*

[1]*I have gotten* [2]*a man* [3]*the* [4]*Jehovah.*[q] For the ſeries of years paſſed ſince *Adam* lived in this world, a fruitful ſeaſon of ſo great a variety of events, ſeems very great indeed when compared with the few uncertain years which each of us expects as his reſidue in life; and yet all this length of years is far leſs than ſo many minutes compared with the duration of the æonian life.

I remember to have heard you ſpeak very highly in favour of *Bengelius*'s *Gnomon*, but as you have no other of his writings, let me here give you the opinion of this ſagacious author upon the word æon: the ideas which it excites will at leaſt dilate your thoughts agreeably.

By dividing the number of the beaſt 666 by 42 the months of the beaſt, he has exhibited a ſett of

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N O T E S.

[q] When את ſtands between two nouns, it joins them together by appoſition, and always denotes an accuſative caſe; but it then only ſignifies (עם) *cum* when joined with a verb tranſitive or verb in hithphael; in the Lutheran bible this paſſage therefore is tranſlated **Ich habe den mann den herrn**, I have gotten the man the Jehovah: according to which is alſo the ſyriac verſion (ܠܡܪܝܐ [3] ܓܒܪܐ [2] ܩܢܝܬ [1]) [1]*I have gotten* [2]*a man* [3]*the Jehovah.*

Eve ſuppoſed that ſhe had now brought forth the promiſed ſeed Jehovah, who, ſhe believed, would become a man by being born of her, the offspring of her huſband: for the doctrine of the preincarnate exiſtence of ſouls is as old as the human race; our firſt parents preſumed not that by *begetting* they *created* men, but only that beings already created, were thro' them formed into human exiſtences.

of products which he thinks correſpond ſo fortunately, as to bid fair for opening ſome of the moſt important truths of the revelations.[r]

In this work an (αιων) æon proves to be a term of $2222\frac{2}{9}$ years, which ſquared yields the (αιων αιωνων, age of ages, i. e. the) æonian æon, or the term of 4938271,605 years.[s]

This is a very ſhort time compared with what the plural æons import, and yet ſuppoſing our world

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N O T E S.

[r] See *Bengelius*'s introduction to his expoſition of the apocalypſe, tranſlated by Dr. *Robertſon*.

[s] *Ævi quadratum (ne de cubo dicamus) eſt* ævum ævorum, *annorum* $4938271\frac{49}{81}$ *longiſſime ultra ætatem mundi excurrens: quadrati duplum, æva (duo) ævorum, annorum* $9876543\frac{17}{81}$. *Hoc ideo tantum notamus, quia apertius figuratum habet numerum; in ævo ævorum notabiles ſunt ſaltus a* 9 *ad* 8, *ad* 7. *& a* 4 *ad* 3, *ad* 2, *ad* 1. *& in fracto, ſi eadem proportione reſolvatur, numerator ſupplet* 6. 5. *In ævis ævorum notabiles ſunt gradus a* 9 *ad* 3. *& ſic in fracto, ſi eadem proportione reſolvatur, numerator ſupplet* 2, 1. *&c. vividius rem ſubjecerint occulis numeri expanſi:*

$$\begin{array}{r} \frac{17}{81} \\ 3 \\ 40 \\ 500 \\ 6000 \\ 70000 \\ 800000 \\ 9000000 \end{array}$$

In illo, fractura $\frac{40}{81}$ *accedit ad* $\frac{6}{10} + \frac{5}{100}$ *&c. in his fractura* $\frac{17}{81}$ *accedit ad* $\frac{2}{10} + \frac{1}{100}$ *&c. in utraq; fracturâ numeratores* 6, 5, *&* 2, 1. *ſeriem ab* 1 *ad* 9 *explent.*

world to be 6000 years old, this ſimple ſquare will amount to above 823 times our world's age.

But how prodigiouſly is this ſimple ſquare exceeded by only the (αιωνες αιωνων or) ages (dual) of ages, a term ſtill ſo very ſhort of the vaſt exceſs involved in the (αιωνες αιωνων) the æons of æons three, 4, 100, 1000 times augmented, that human thought baffled in the conception muſt cry out, *O profundum!*

K And

NOTES.

Quid porro erunt æva ævorum tria, quatuor, centum, mille? &c. O profundum! & tamen hoc ne vadum quidem eſt de mari Æternitatis abſolutæ, quam denotant ΟΙ αἰωνες ΤΩΝ αἰωνων. *Ingentia momenta interdum ſcriptura per ſubtiles ſtricturas obiter innuit. Qui capit, capiat.*

Caveant ſibi, qui apocataſtaſin *poſt hanc vitam docent, ne rem jubilæo in millennium ducto exhauriri putent; multo amplior eſt menſura æonum; quæ hic attigimus, non ad curioſitatem irritandam, ſed ad pectus dilatandum, ut canditati æternitatis, accipiamus. In tempore ſumus.*

See Bengelii ordo temporum, p. 325. *Stut.* 1741.

[t] THE COMPUTATION.

Αιων, an æon or age = 2222 $\frac{2}{9}$ years.

Αιων αιωνων, an æon of æons $2222\frac{2}{9} \times 2222\frac{2}{9} = 4938271, 605$ years.

ΟΙ αἰωνες ΤΩΝ αἰωνων, the æons of the æons $4938271,605 \times 4938271,605 = 24386526444749, 276025$ years. So that

Suppoſing the world's age to be 6000 years, the above laſt product being divided by them, you have the number of times this world's age is contained in the ſaid laſt product, viz. 4064 millions 421 thouſand, &c.

6000) 24386526444749, 276025 (4064421074, 124879.

So that our LORD's kingdom by the ſhorteſt calculation will continue 4064 millions 421 thouſand and 74 times the age of this world, when this world ſhall have arrived to 6000 years of age.

And yet even all this, says *Bengelius*, is still scarcely a ford of that ocean of perpetuity denoted in the still higher terms OI αιωνες ΤΩΝ αιωνων, &c. found in certain parts of scripture; so *Rev.* iv. 9, 10. *The living creatures give glory to him that sitteth on the throne, and liveth to the æons of the æons* (εις τας αιωνας των αιωνων) in syriac (ܠܥܠܡܝ[1] ܕܥܠܡܝܢ[2]) lolma dolmin [1]to the secula [2]of the secula; and again, *Rev.* xi. 15. *The kingdom of this world is become the kingdom of our Lord and of his Christ, and he shall reign to the æons of the æons* (εις τας αιωνας των αιωνων) Rev. xxii. 5. *And his servants shall see his face, and his name shall be in their forehead, and there shall be no night, for the Lord shall give them light, and they shall reign* (εις τας αιωνας των αιωνων) *to the æons of the æons.*

But these conceptions you say savour too violently of the astonishing and marvellous, and that they have too much of wonder in them to be true. Shall then the term marvellous render the promises of GOD ridiculous? His dispensations are all marvellous and full of wonder; and that they appear otherwise to the infidel, is owing to his blindness, and brutal stupidity.

" For that a branch cut off, a wither'd rod
Shou'd at a word pronounc'd, revive and bud;
Is this more strange, than that the mountain's brow,
Strip'd with december's frost, & white with snow,
Should push in spring ten thousand thousand buds,
And boast returning leaves, and blooming woods?
That each successive night from op'ning heav'n,
The food of angels shou'd to man be given,

Is

Is this more ſtrange than that with common bread
Our fainting bodies every day are fed;
Than that each grain and ſeed conſum'd in earth,
Raiſes it's ſtore, and multiplies its birth;
And from the handful, which the tiller ſows,
The labour'd fields rejoice, and future harveſt [flows?"

But as to *Bengelius*'s calculation whether this may have been right or wrong, yet that the length of our LORD's æonian kingdom muſt needs be prodigious, the very nature of ſuch an œconomy might perſwade the unprejudic'd; eſpecially when we obſerve the ſingular ſtructure of the expreſſions teaching this doctrine in the original, and the remarkable ſuggeſtions they contain.

So *Exod.* xv. 18. *Jehovah ſhall reign to the æon and beyond.* (לעלם ועד) Dan. xii. 3. *They ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars to the æon and beyond* (לעולם ועד). Mich. iv. 5. *We ſhall walk in the name of Jehovah our God to the æon and beyond* (לעולם ועד). Dan. ii. 44. *And in the days of theſe* (clay-iron) *kings, ſhall the God of heaven ſet up a kingdom which to* (plural) *æons* (לעלמין) *ſhall not be deſtroyed,--and ſhall ſtand to* (plural) *æons* (לעלמיא). Dan. vii. 18. *And the ſaints of the moſt high ſhall take the kingdom, and ſhall poſſeſs the kingdom to the æon, even to the æon of the æons* (עד עלמא ועד עלם עלמיא)

The adding od to olem, and the ſhifting the terminations from hebrew to chaldee, from ſingular to plural, and from ſimple to emphatic, and that too in the ſame verſe, as tho' the ex-

preſſion was not to be found which might reach the prophet's purpoſe;" and the labour'd periphraſis of the laſt text, are all indications ſtrong enough that in the prophets then ſublime idea, the

NOTES.

Why the word æon in ſcripture imports otherwiſe than in the heathen greek authors.

" IT is on account of the ſingular uſe of the word (עלם) olm in the old teſtament, that the word (αιων) æon in the new is uſed in forms ſo unlike what occurs in our heathen greek authors. I ſuppoſe that among theſe the following expreſſions will not very readily be found, *viz.* εις τας αιωνας: εις αιωνα αιωνος. εις αιωνα αιωνων. εως της συντελειας τε αιωνος. εις ους τα τελη των αιωνων κατηντησεν. εις τας αιωνας των αιωνων. εις πασας τας γενεας τε αιωνος των αιωνων.

And the reaſon is becauſe inſpired writers only had ſuch notions of the ages as theſe expreſſions import.

Theſe ſons of light reading in the old teſtament עד עולמי עד. לעלמיא ועד. לעלמין. עלמא. עלמה. &c. at once underſtood that there was a plurality of ages; and that a certain number of theſe conſtituted a general or incluſive age, as a number of days conſtitute a week, or as ſeven years conſtitute a week of years; and theſe again ſeven times repeated, compoſe the great week of all which is reckoned from one jubilee to another, terminating in a great ſabbath, to the general delivery of every bondſman and priſoner.

I ſay our ſacred writers underſtood that the ceremonies of their law, *Heb.* viii. 5. *were ſhadows of heavenly things*, or, *Heb.* ix. 23. *patterns of things in the heavens*, and this occaſioned their uncommon critical uſe of the word æon. So when they intended a du-

the words olem and od, in whatever form, would denote but very inadequately, the boundleſs ſpace of the æonian life.

LET-

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ration of many ages, they wrote (εις τας αιωνας) to the æons, when they had in view a comprehenſive æon including in it many other ſubordinate æons they wrote (εις αιωνα αιωνων) to the age of ages: when they intended the comprehenſive æon alone without regard to its conſtituent particulars they wrote (εις αιωνα αιωνος) to an æonian æon (for this being a ſyriaciſm, means in greek the ſame as εις αιωνα αιωνιον) to the æonian æon: and when they intended the ſeveral general or comprehenſive æons altogether, collectively, they wrote (εις τας αιωνας των αιωνων) to the (plural unaſcertained) æons of the (plural unaſcertained) æons.

LETTER V.

The term æonian applied to the word Spirit, imports not that He is eternal.

TO ——

SIR,

HAVING proved that the terms æon and olm are frequently uſed in ſcripture to denote a temporal duration, the concluſions built upon them as importing eternity, are at once defeated. Notwithſtanding, I dare maintain (tho' my preſent argument does not require it) even what you challenge me to maintain, viz. that the words æon and olm do no where in ſcripture ſignify eternity; and that in whatever paſſages we find them, they relate to time, and the periods of time, either before, during, or after the continuance of this world.

It is eaſily granted that the æonian life will in effect be an eternity to them that are ſaved; for when time arrived to its end vaniſhes away, and

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is no more; then that life, which was before temporal, will commence ſomewhat elſe, which thoſe who like the term may call eternal.

This, however, in the courſe of our correſpondence will appear upon examination of the uſual texts urged againſt us; and among the chief of them will be that in *Heb.* ix. 14. which as you declare in your laſt to be your ſtrongeſt proof that the idea of eternity is ſcriptural, ſhall be my next buſineſs.

I foreſee indeed that it will require a good deal of time, and the length of ſeveral letters, to explicate this text to your ſatisfaction, and to the purpoſes I have in view; it being neceſſary that I clear my way by diſcuſſing another point in which I know we greatly differ: however, all I will demand for my trouble in writing them is, that you read them once over conſiderately, before you proceed to cenſure.

SECT. I.

Heb. ix. 14.

IF the blood of bulls and goats ſanctify to the purifying of the fleſh; how much more ſhall the blood of Chriſt, who thro' the æonian *ſpirit* (διὰ πνευματος αιωνιȣ or as in the ſyriac we read it ܠܥܠܡ,[2] ܒܪܘܚܐ,[1] [1]*who* (ܠܐܠܗܐ[7] ܡܘܡܐ[6] ܠܐ,[5] ܩܪܒ[3] ܢܦܫܗ[4] *by the ſpirit* [2] (olem) *æonian* [4]*offered up* [3]*his* [3]*ſoul* [5]*without* [6]*blemiſh* [7]*unto God, purify our conſcience from dead works, to ſerve the living God.*

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The character here given us of the æonian ſpirit is, that thro' it *Chriſt* offered up himſelf to GOD irreprehenſible or without fault.

Now tho' we ſeem ſufficiently acquainted with the term *Chriſt*, yet before we can judge fairly of this text, we ought alſo to know, 1ſt, who the ſpirit is, thro' whom *Chriſt* offered up himſelf to GOD; 2dly, upon what account it is ſaid that thro' him *Chriſt* offered up himſelf to GOD; and 3dly, why he is called the æonian (or the olem) ſpirit.

For effecting this to our purpoſe, we beg leave to clear our way by the following poſitions, viz.

I. That the name Spirit does belong to the Logos or Meſſiah, or that the only ſon of GOD is a ſpirit.

II. That this Logos, Meſſiah, or Filial Spirit, exiſts perſonally diſtinct from GOD the father.

III. That this Logos or Filial Spirit has a will diſtinct from GOD his father, in the freedom of which will he offered himſelf to the father to be a ſacrifice for man in the future man *Chriſt Jeſus*.

IV. That this Logos or Filial Spirit muſt have been that ſpirit who moved or influenced the man *Chriſt Jeſus* to become (i. e. is He thro' whom He became) a ſacrificial offering for us.

And having proved thus much (ſince we have already proved that *Jeſus Chriſt* is the æonian GOD) we ſhall have confirmed our point, viz. that the æonian ſpirit, thro' whom *Chriſt* offered up himſelf to GOD for us, was the Logos, or Filial Spirit, uſually called Adn, Lord, or rather Adni, my Lord, in the old teſtament, and who is the only ſon of GOD, perſonally diſtinct from his father.

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I. The name Spirit belongs to the Logos* or Meſſiah; in other words, the only begotten ſon of GOD is a ſpirit.

1 *Cor.* xv. 45. *The firſt Adam became a living ſoul* (i. e. became an animal or ſoul life) *the laſt Adam* (became) *a quickening ſpirit*; that is, being

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* The term (λογος) Word, in greek, is intended to anſwer the term (ממרא) mmra, or (מימרא) mimra, which ſignifies juſt the ſame in the chaldee language, and very frequently occurs in the ancient jewiſh writings, and was well known to the *Jews* of our ſaviour and his apoſtles times.

Now by the term (מימרא) mimra, *i. e.* Logos or word, they underſtood that perſonal preſence who in the old teſtament is called Jehovah Adni, and which St. *Paul* calls (πρωτοτοκος) the firſt begotten, who talked face to face to *Moſes*, *Adam*, *Noah*, *Abraham*, *Iſaac*, *Jacob*; and is every where ſtiled the creator of all things.

This appears from the jewiſh targums, or chaldee paraphraſes on the books of *Moſes*, which being written before our LORD's time, and being ſtill in high repute among the *Jews*, are an unexceptionable witneſs of their opinion concerning the Meſſiah. Alſo it appears from them that they believed him to be an angelic perſonage in whom the divine nature reſided; and they aſcribe to him all the attributes of GOD.

So then by the terms Logos, Jehovah, Adni, and firſt-begotten, we muſt mean what the apoſtles and their cotemporaries thereby meant, namely, one and the ſame perſon expreſs'd only by different titles; the (אדני Adni or) my lord of the *Jews*, the (κυριος or) LORD of the *Chriſtians*, *i. e. Luke* ii. 11. *Chriſt the Lord*, *who* (Acts x. 36) *is Lord of all.*

in himſelf a ſpirit, even a quickening ſpirit, he became a quickening principle to the ſons of *Adam*; for *John* iii. 6. *That which is born* (or begotten) *of the fleſh, is fleſh*; *and that which is born* (or begotten) *of the ſpirit, is ſpirit.*

And this begetting, and ſo quickening ſpirit is the very ſon of GOD, who is the LORD, the Logos, or word of GOD. *John* v. 21. *As the father raiſeth up the dead, and quickeneth them*; *even ſo the ſon quickeneth whom he will.* 2 Cor. iii. 16. *Who alſo hath made us able miniſters of the new teſtament, not of the letter, but of the ſpirit*; *for the letter killeth, but the ſpirit giveth life.* V. 17. *Now the Lord* (i. e. the Logos or Adn) *is that ſpirit.* As he is again ſtiled, 2 *Cor.* iii. 18. *The Lord the ſpirit.* (απο κυριε πνευματος)

But the Logos, or Adn, or ſon of GOD, is alſo called the father of ſpirits, which is again a proof that the appellation ſpirit is moſt juſtly his.

Heb. xii. 6, 9. *Whom the Lord loveth he chaſteneth*; v. 9. and *ſhall we not be in ſubjection to the father of ſpirits, and live?* But the ſame who chaſteneth is alſo the father of ſpirits; therefore the LORD called (Adni) my Lord in the old teſtament, even the firſt and only begotten ſon of GOD, who is now become the man *Chriſt Jeſus*, he is the father of ſpirits.

To conclude then. Since it appears that *Chriſt* is a quickening ſpirit, the ſpirit of the reſurrection, the accompliſhing ſpirit of the law, the true ſon of GOD who is a ſpirit, and the father of ſpirits; characters all which are no where applied as belonging to any other perſon than *Chriſt Jeſus*; our

our firſt article is evinced; namely, that the Meſſiah muſt be a ſpirit, and therefore may, at leaſt for any thing contained to the contrary in the term ſpirit, be aptly called the æonian ſpirit.[x]

SECT. II.

II. *He this only begotten ſon of God or Logos, exiſts perſonally diſtinct from* GOD *the father.*

THIS appears from *Pſ.* cx. 1. *Jehovah* (יהוה) *ſaid unto* (אדני Adni) *my Lord, ſit thou on my right hand 'till I make thy foes thy footſtool*; this paſſage we alſo find *Mat.* xxii. 44. *Mark* xii. 36.

Now Jehovah is GOD, and Adni is the ſpirit covenanting with GOD, who ſaid, *Heb.* x. 7. *Lo I come to do thy will, O God*, i. e. He is the Meſſiah: GOD therefore and the Meſſiah are perſonally diſtinct from each other, or are two contracting parties, the one propounding, the other accept-

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[x] Poſſibly you may expect that I here ſpeak more diſtinctly concerning the ſcripture doctrine of the ſpirit of the father, and the ſpirit of the ſon, obſervable in many parts of the new teſtament. So *Mat.* xii. 28. *Luke* iv. 1. *Acts* x. 38. *John* xv. 26. *Gal.* iv. 6. 1 *Pet.* i. 11. 1 *John* iv. 13. 1 *Cor.* vi. 11. *Rom.* viii. 9, 15. But as this point belongs eſpecially to the ſecond part, which I intend, if it pleaſe GOD to give me life and ability, to write to you upon the human ſoul, as I promiſed you, I ſhall decline it in this place.

accepting propoſals of treaty: but without further urging this paſſage at preſent, I ſhall proceed to prove my point from the viſibility and other properties of the Logos, which cannot be applied to the inviſible father.

1. That GOD the father of the only begotten ſon of GOD, is not viſible, appears from many places of the bible; let the following ſuffice *John* i. 18. *No one* (ουδεις) *hath ſeen God at any time; the only begotton ſon* (ὁ ων) *who is in the boſom of the father, he* (*i.e.* he only, having ſeen him) *hath declared him.* John vi. 46. *Not that* (τις) *any one hath ſeen the father, except he who is of God, he hath ſeen the father.* 1 John iv. 12, 20. *No one* (ουδεις) *hath ſeen God at any time.—He who loves not his brother, whom he has ſeen, how can he love God whom he has not ſeen?* 1 Tim. vi. 16. *whom no man hath ſeen, nor can ſee.* So 1 *Tim.* i. 17.[y]

2. That the Logos or only begotten ſon of GOD is viſible, appears from numberleſs paſſages in ſcripture, of which we ſhall produce a few.

Gen.

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[y] *Non enim (ut quidam putant) natura Dei inviſibilis eſt alicui & aliis viſibilis eſt; non enim dixit apoſtolus imago inviſibilis Dei hominibus, aut inviſibilis peccatoribus; ſed valde conſtanter pronunciat de ipſa natura Dei dicens; imago inviſibilis Dei. Sed & Johannes in evangelio dicens, Deum nemo vidit unquam, manifeſte declarat omnibus qui intelligere poſſunt, quod nulla natura eſt cui viſibilis ſit Deus: non quaſi qui viſibilis quidem ſit per naturam, & velut fragilioris creaturæ evadat atq; excedat aſpectum, ſed quoniam naturaliter videri impoſſibile eſt.*

Origen de principiis, lib. i. cap. i.

Gen. iii. 8. *And he heard the voice of Jehovah God walking in the garden in the cool of the day; and Adam and his wife hid themſelves from the preſence of Jehovah God,* (יהוה אלהים) *among the trees of the garden.*

Jehovah God is here declared viſible, ſo viſible as to be the object of human eyes, and ſo the object of them, that *Adam* in his nakedneſs, would have avoided ſeeing him, by hiding himſelf among the trees.

Now that no objection may be here ſtarted from that great term (יהוה אלהים) Jehovah God (or Gods) it ſhould be obſerved that God both father and only begotten ſon are diſtinctly and ſeparately called by names denoting in common the divine being. So *Gen.* xix. 24. *And Jehovah* (יהוה) *cauſed to rain upon Sodom and Gomorrah, brimſtone and fire from the Jehovah* (מאת יהוה) *out of the heavens, i. e.* Jehovah the ſon, perſonally diſtinct from Jehovah the father, cauſed this rain from his father, who was in heaven.

Gen. xvii. 1. *And when Abraham was 99 years old, Jehovah appeared to Abraham, and ſaid unto him, I am* (אל שדי) *the almighty God,* (or rather GOD that produceth or poureth forth all things) *walk before me, and be thou perfect.*

Here again is certainly a perſon ſeen of *Abraham:* but *Abraham* could not ſee the father GOD inviſible: Whom ſaw he then? he ſaw him who is GOD viſible, who is. *Col.* i. 15. *the image of the inviſible God, the firſt-begotten of every creature,* and in ſeeing him he in effect ſaw the father, as ſays our LORD, *John* xiv. 9. *He that hath ſeen me, hath ſeen*

ſeen the father alſo; becauſe (ver. 10.) *I am in the father, and the father in me.* The like again we read *Gen.* xxxv. 9, 11, 13. *And God appeared unto Jacob again when he came out of Padanaram, and bleſſed him, and ſaid I am God Almighty, be fruitful and multiply*, &c. *and God went up from him in the place where he talked with him.* Exod. xxxiii. 11. *And Jehovah ſpake unto Moſes face to face, as a man ſpeaks unto his friend.* Numb. xii. 5, 8. *And the Lord ſaid, if there be a prophet among you, I the Lord will make myſelf known to him in viſion, and will ſpeak unto him in a dream; my ſervant Moſes is not ſo; with whom I will ſpeak mouth to mouth, and in viſion, and not in ſimilitudes; and* (in ſo much that) *he ſhall contemplate* (ותמנת יהוה יביט) *the image* (or figure, or perſonage) *of Jehovah* [z]. This

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N O T E S.

[z] יביט Is the third perſon ſingular of the future tenſe of the conjugation hiph of the verb נבט, which ſignifies to ſpeculate upon, look into, revolve in mind, contemplate. See in *Iſaiah* viii. 22. xxii. 11. li. 1, 2, 6. The antitheſis here is remarkable; ſays the LORD, *To a prophet I will reveal myſelf only in dreams and viſions, but to Moſes* more apparently and as a friend familiarly And may we not hence infer that the LORD revealed himſelf to *Moſes* neither by phantaſm, nor by proxy, but in a way more evident and apparent than theſe, yea than viſion itſelf? And what could this way be leſs than (what the words we inſiſt upon mean in their critical acceptation and truth) a familiar converſe with Jehovah in his perſonal circumſcribed preſence, called in the old teſtament (פני יהוה) the face of Jehovah? Theſe words can in no wiſe be

This perſonage *Moſes* firſt ſaw at the buſh; *Exod.* iii. 2, 15. who there declared himſelf to be *the God of his fathers, the Jehovah, the* (אהיה אשר אהיה or which is the ſame, אהיה אשר אהיה) *I will be who will be*; from whence his name (יהוה) Jeve, or Jehovah, He will be. Jehovah

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ſaid of that divinity which no one has ſeen or can ſee, nor can they be underſtood of an airy phantaſtic body, becauſe to contemplate ſuch is ſo far from ſeeing GOD face to face apparently, that it is not to ſee him at all, ſo that this appearance can have been no other than that real angelic preincarnate perſonage, which was the (πρωτοτοκος or) firſt-begotten ſon in which the divine nature dwells.

Chriſt in his inviſible, inſcrutable, eternal nature, is, 1 *John* v. 20. (ὁ αληθινος Θεος) *The true God.* Tit. ii. 13. (ὁ μεγας Θεος) *The great God.* Rom. ix. 5. (ὁ επι παντων Θεος) *The God over all, bleſſed for ever.*

In his preincarnate manifeſtation, he is (πρωτότοκος) the firſt-begotten, (μονογενης υἱος) the only generated ſon of GOD; *Mat.* xvi. 16. (ὁ υἱος τȣ Θεȣ τȣ ζωντος) *The ſon of the living God*; Rom. viii. 32. (ιδιος υἱος) *his own proper ſon*; whom *Melchiſedeck* is made to typify by being repreſented as having, *Heb.* vii. 3. (μητε αρχην ἡμερων μητε ζωης τελος) *neither beginning of days, nor end of life*; the ſame who appeared to the patriarchs in form angelic, and who performed the work of creation; *Col.* i. 16, 17. *For by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him. And he is before all things, and by him all things conſiſt.*

And as he was the angelic ſon of GOD before the fall; ſo afterwards and by occaſion of the fall, he became the man-ſon of GOD, *i. e.* like one of us, our

Jehovah therefore has an image, or figure, or perſonage; and this image *Moſes* having ſeen with his eyes, could ideally contemplate; and agreeably with this account of him St. *Paul* calls him, 2 *Cor.* iv. 4. *The image of God* (εικων τε Θεε) Heb. i. 3. *The ſhining forth of his glory, the expreſs image of his ſubſtance,* (απαυγασμα της δοξης κ̀ χαρακτηρ της ὑποςασεως αυτε) and hence it is that our ſaviour ſays, *John* xii. 45. *He that hath ſeen me, hath ſeen him that ſent me.*[a]

Joſ. v. 13. *And Joſhua looked and behold there ſtood a man over-againſt him, with his ſword drawn in*

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brother; in which form the father proclaims him his *Chriſt*, and *Mat.* iii. 17. *His beloved ſon, in whom he is well pleaſed*; and in which he atchieves the work of reſtitution, *becoming* (*Col.* i. 18.) *the head of the body, the church: who is the beginning, the firſt-begotten from the dead, that in all things he might be the foremoſt.*

By the word ſon we here underſtand, a reality of relation, aptly and analogouſly ſignified in that of ſonſhip known among men: ſince we have reaſon to believe, that the human relation of father and ſon was at firſt ordained on earth, to exhibit to us what the word of GOD is to his inviſible father.

Thus is our LORD at all times and in every view of him (ἡ αληθεια αποφαινομενη) the truth manifeſted, or reality diſplayed; and his eſſential character is perpetually preſerved.

[a] Some have thought that GOD in theſe places deſcribing his preſence, muſt have ſpoken in the perſon of ſome angel, that is of a creature; but when we conſider his authority who appeared, who ſpoke, who moved, was ſeen, and heard, we cannot reconcile our-

in his hand, and Joſhuah went unto him and ſaid unto him, art thou for us, or for our adverſaries? and he ſaid, nay but (אני[1] שר[2] צבא[3] יהוה[4] עתה[5] באתי[6]) [1]*ego* [2]*princeps* [3]*in ordine militari ſtans* [5]*nunc* [6]*veni* (vel, nunc in venire me) [1]I [4]Jehovah [5]am now [6]come [2]a prince [3]in military attitude, &c. *and Joſhuah fell upon his face and worſhiped:* [1]*then anſwered* [4]*Jehovah* [3]*ſtanding* [2]*a chief* (or prince) [3]*in military attitude,* [5]*unto* [6]*Joſhua* (ויאמר[2] שר[3] צבא[4] יהוה[5] אל[6] יהושע) *looſe thy ſhoes from off thy feet, for the place whereon thou ſtandeſt is holy; and Jehovah ſaid I have given into thy hands Jerico.*[b]

Iſaiah vi. 1.—*And in the year that king Uzziah died I ſaw* (את אדני) *the Adni ſitting upon a throne high and lifted up, and his train filled the temple; above it ſtood the ſeraphim—and one cried unto another and ſaid, holy, holy, holy is Jehovah of hoſts.—Then ſaid I wo is me for mine eyes have ſeen the king Jehovah of hoſts.* M That

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ſelves to this opinion; eſpecially as this preſence ſtiles himſelf (what no angel would dare) abſolutely, directly and without reſtriction, *Ex.* xxxiv. 6. *Jehovah, Jehovah God,* (יהוה יהוה אל) *merciful and gracious, long-ſuffering and abundant in goodneſs and truth*; and diſtinguiſhes himſelf (as ſending) from an angel (his meſſenger) *Exod.* xxxiii. 2, 3. *And I will ſend an angel before thee, and will drive out the Canaanite,* &c. *for I will not go up in the midſt of thee, for thou art a ſtiff-necked people.*

[b] No being by appearing can evidence his preſence more ſenſibly, than the ſublime object here ſeen of *Joſhua*, the real preincarnate perſonage of our ſaviour. As his form was viſible, ſo was his voice audible; and his manner and geſture were altogether human, the mien and carriage of a man.

That this glorious object ſeen here of *Iſaiah* was Jehovah, we are aſſured both from the apoſtle *John*, who ſays of this appearance, chap. xii. 41. *Theſe things ſaid Iſaiah when he ſaw his glory and ſpake of him*; and likewiſe from the words of *Iſaiah* himſelf, who ſays, ver. 5. *Mine eyes have ſeen the Lord of hoſts.*

And yet it is likewiſe as evident that the object here ſeen was a ſubſtantial appearance of human ſhape, of perſonage circumſcribed, diſtinguiſh'd by features, lineaments and other perſonal accidents and properties, ſpecifically expreſſive of himſelf, and in like manner as one man is by ſuch diſtinguiſhed from another; inſomuch that the individual ſubſtantial perſonage now ſeen by *Iſaiah*,[c] was in ſtricteſt truth there, where this his preſence was obvious to the ſight. For

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We have in ſhort as good reaſon to doubt whether our fellow creatures whom we daily ſee and hear, are real beings, as *Joſhua* had to doubt of the real perſonal preſence of Jehovah Adni now before him.

Yea theſe appearances of the Logos were ſo ſenſible, that the *Jews* even thought the eternal GOD to have a material perſonage; *Juſtin Martyr* therefore reproaches them as follows,

ὥσπερ ὑμῶν οἱ διδασκαλοι ἀξιουσιν, οἰομενοι χειρας καὶ ποδας καὶ δακτυλους, καὶ ψυχην εχειν, ὡς σύνθετον ζωον, τον πατερα των ὁλων, καὶ αγεννητον θεον; οἱ τινες καὶ δια τουτο ωφθαι τω Αβρααμ καὶ τω Ιακωβ αυτον τον πατερα διδασκουσι.

Juſtin Martyris dialog. cum Tryphone judæo.

[c] And in like perſonal characters of diſtinction was our LORD frequently ſeen of the *Iſraelites*; as of *Gideon*, ſee *Judges* vi. 11.—24. where the poſture, the action, the name as well as the expreſs words of the

For as a man, tho' he cannot behold either the ſpirit or the ſoul of his father, friend or fellow creature, yet beholding the perſonal preſence of theſe, may in ſtrict truth be ſaid to behold even them; ſo the patriarchs ſeeing the angelic preſence of Jehovah, were ſaid, even by GOD himſelf, to behold Jehovah.

Says Jehovah, *Iſ.* xlv. 22. *I* (that is I whom thy eyes behold) *am God, and there is none elſe.* The object here viſible was only the angelic perſonage of Jehovah, i. e. of the ſon of GOD; and yet this ſeen, Jehovah, the only GOD, is declared to be himſelf ſeen, in that he was ſo ſeen as a man is ſeen when he ſays of himſelf, I whom thou ſeeſt am thy father, friend or brother; altho' he diſtinguiſhes not between his external and internal exiſtence; between the temple viſible, and its inhabitant the inward man inviſible. And in

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hiſtory, do all atteſt the LORD viſible to him, and the ſame to *Manoah*, ſee *Judges* xiii. 3.—22. and to *Amos*, *Zechariah*, *Ezekiel*, *Daniel* and *Elias*, and *Simeon*, and even moſt of the prophets. But not only the *Iſraelites*, for even *Nebuchadnezar* ſaw him in the furnace of fire walking with *Shadrack*, *Meſak* and *Abednego*; and ſays of him, *the form of the fourth is like the ſon of God:* by which it ſeems that the appearance of *Chriſt* was no uncommon thing in thoſe days; for ſince it is the uſual manner of ſpeech to deſcribe ſtrange, new, unknown things, by comparing them to things better known, and of which one has a clearer notion; *Nebuchadnezar*'s words imply, that he knew the ſon of GOD by the deſcription of him heard from others, who had ſeen the real preſence he exhibits.

this regard of them are the following ſcripture paſſages to be underſtood by us.

Iſaiah xliv. 6. *I am the firſt and I am the laſt, and beſides me there is no God.* Verſe 8. *Is there a God beſides me? yea there is no* (other) *rock, I know not any.* Deut. iv. 35. *Jehovah he is God, there is none elſe beſides him.* Deut. xxxii. 39. *I even I am he and there is no God with me.* Iſ. xliii. 10. *Believe and underſtand that I am he; before me there was no God formed, and after me there ſhall be none.* Iſa. xlv. 5. *I am Jehovah, there is none elſe, there is no God except me* (זולתי) ver. 6. (בלעדי) *beſides me.*

That the perſon ſpeaking in the above paſſages may be the ſon of GOD cannot be doubted, ſince we find the ſon of GOD expreſſly called (*John* i. 1. *Matt.* i. 23.) *God.* John xx. 28. *My Lord and my God.* 2 Pet. i. 1. *Our God.* 1 John v. 20. *True God.* Pſalm lxxviii. 56. 1 Cor. x. 9. *The moſt high God.* Rom. ix. 5. *God over all.* Rev. xv. 3, 4. *Lord God Almighty, who only art holy:* and in numberleſs places Jehovah, names intelligible only in our LORD's own account of himſelf, *John* x. 30. *I and my father* (not εις εσμεν are the ſame in perſon or manner of ſubſiſtence; but εν εσμεν) *are the ſame thing, or one in nature;* and for this reaſon alſo the ſon is called GOD even by his father himſelf. *Heb.* i. 8. But unto the ſon he (the father) ſaith, *Thy throne, O God, is to the æon of æons, a ſcepter of equity is the ſeepter of thy kingdom.*

This viſible GOD of glory before the incarnation is called (אדני יהוה Adni Ieve or) *My Lord Jehovah. If.* lix. 20. *Job* xix. 25. (גואלי or גואל *My redeemer. Mal.* iii. 1. *The angel of the covenant. Zech.* iii. 1. *The angel Jehovah. If.* lxiii. 9.

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The angel of his presence; but most usually Jehovah or God: and when his distinction from the father is intended, himself is called singly GOD, and his father is called his GOD; so *Psalm* xlv. 6, 7. *Thy throne, O God, is æonian and beyond* (אלהים עולם ועד)—*God even thy God* (אלהים אלהיך) *hath anointed thee with oil of gladness above thy fellows. i. e.* Thou who art GOD, art anointed by thy GOD above the angels, who, tho' created by thee, are notwithstanding thy fellows, in that they bear thy likeness, and are the varying images of thee the one God-begotten uncreated angel; for such thou art in thy visible nature, at the same time that in thy unsearchable nature, thou art unknown to, being beyond the conception of all but thy father only.

And with like import and insinuation speak our LORD's own words, *John* xx. 17. *I ascend unto my father, and your father, and to my God, and your God.*

But after the incarnation our visible GOD is called, *Matt.* xvi. 16. *Christ the son of the living God.* 1 Cor. xv. 47. *The Lord from heaven.* Acts x. 36. *The Lord of all.* Acts vii. 2. *The God of glory.* Phil. ii. 6, 7. *Who being* before his incarnation (εν μορφη Θεε) *in the form of God*, did, after his incarnation, assume *the form of a servant* (μορφην δελε) becoming *the likeness of man*, and is distinguished from the father by the term son.[d] Of

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[d] Some of the primitive christian writers speak very clearly of both these natures of the son of GOD. So Ερεις εν μοι, συ φης τον θεον εν τοπω μη δειν χωρεισθαι, πῶς νυν λεγεις αυτον εν τω παραδεισω περιπατειν? ακουε ὁ φημι,

Of these his two distinct states, viz. that before his incarnation, and that after it, our LORD often speaks in the gospel.

Thus when our LORD prays, *John* xvii. 5. iii. 13. *And now, O father, glorify me with the glory which*

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ὁ μεν θεος ϗ πατηρ των ὁλων αχωρητος εϛι, ϗ εν τοπῳ ουχ ευρισκεται; ου γαρ εϛι τοπος της καταπαυσεως αυτε; ὁ δε λογος αυτε, δι ὃ τα παντα πεποιηκε, δυναμις ων ϗ σοφια αυτε, (for the antient *Jews* and primitive Christians describe the Logos, as having in him, for his characteristic attribute, a principle of divine wisdom and efficacy; and on account of this they frequently call him the wisdom of GOD and the virtue of GOD) αναλαμβανων το προσωπον τε πατρος ϗ κυριε των ὁλων, ὁυτος παρεγινετο εις τον παραδεισον εν προσωπῳ τε θεε (for *Christ*'s angelic form is here meant by το προσωπον τε πάλρος and τε Θεου, *i. e.* the personage of *Christ* is here also called the personage of the Father and the personage of GOD) ϗ ὡμιλει τῳ Αδαμ.—Theophilus ad Autol. lib. ii.

Ουτε ουν Αβρααμ ουτε αλλος ανθρωπων ειδε τον πάλερα ϗ αρρήτον κυριον των παντων ἁπλως, ϗ αυτε τε Χριϛε; αλλ' εκεινον τον κατα βελην την εκεινε ϗ θεον οντα υἱον αυτε, ϗ Αγγελον εκ τε ὑπηρετειν τη γνωμη αυτε; ὁν ϗ ανθρωπον γεννηθεναι δια της παρθενου βεβουλήλαι; ὁς ϗ πυρ πόλε γεγονε τῃ προς Μωσεα ὁμιλια τη απο της βατε. Επει εαν μη ὁυτω νοησωμεν τας γραφας, συμβησεῖαι τον πατερα ϗ κυριον των ὁλων μη γεγενησθαι τοτε εν τοις ϗρανοις, ὁτε δια Μωσεως λελεκλαι, ϗ κυριος εβρεξεν επι Σοδομα πυρ ϗ θειον παρα κυριε εκ τε ουρανε. ϗ παλιν δια Δαβιδ ὁτε λελεκλαι ὁυτως, αρατε πυλας ὁι αρχοντες ὑμων, ϗ επαρθητε πυλαι αιωνιοι, ϗ εισελευσεῖαι ὁ βασιλευς της δοξης.—ϗ ὁτι ὁ χριϛος ϗ θεος θεου υἱος ὑπαρχων, ϗ δυναμει φαινομενος πρωτερον ως ανηρ, ϗ αγγελ©, ϗ εν πυρος δοξῃ ὡς εν τῃ βάλῳ πεφανται, ϗ επι της κρισεως της γεγενημενης επι Σοδομα, αποδεδειχλαι εν πολλοις τοις ειρημενοις, &c. &c.

Justin Martyr, dialog. cum Tryphone judæo.

which I had with thee before the world was; how can this be underſtood but of his preincarnate angelic nature which we maintain? Can *Chriſt* in his divine nature ſuffer any diminution of his glory? Muſt not the ſon of GOD in his divine eſſence be immutable, without variation or ſhadow of changing?

But in his angelic nature, as the firſt begotten of the creation, or as the begotten before all creatures, all this may be, conſiſtent with all revealed accounts of him. As we read *John* i. 1. *In the beginning* (that is before the creation began) *was* (i. e. exiſted) *the word* (Logos; but how did he exiſt, by Creation? No;) he was *Col.* i. 15. (πρωτοτοκος) *The firſt-begotten* (and ſo begotten as to be) *the image of God* (and ſo compleatly his image as) *that in him ſhould dwell all the plenitude of the Godhead.* In him, in his angelic ſtate, dwelt the plenitude of the Godhead; and becauſe all fulneſs (i. e. creaturely as well as divine) muſt dwell in him, he alſo became man; in which capacity being now the bodily temple of GOD, we read of him, that *Col.* ii. 9. *In him dwelleth all the plenitude of the Godhead bodily.*

It is therefore this the preincarnate perſonage or filial ſpirit, Logos or *Chriſt*, which enjoy'd a glory with GOD before the worlds were; which laid aſide his glory at his incarnation, and reſumed it after his reſurrection; of which himſelf ſpeaks, *John* vi. 62. *What if you ſhall ſee the ſon of man aſcend up where he* (i. e. who now inhabits my body) *was before*; i. e. Rom. vi. 4. *into the glory of his father*, which *John* xvii. 5. *He had with the father before the world was.* In

In this perſonage *Job* both ſaw him and heard him, when he ſays, *Job.* xlii. 5. *I heard of thee with my ears, but now mine eye hath ſeen thee*; i. e. I have ſeen thee as evidently with my eyes, as I had heard of thee with my ears: and again, *Job.* xix. 26, 27. *Yet in my fleſh ſhall I ſee God, whom I ſhall ſee for myſelf* (וּ *inſuper porro* as well as, and i. e.) *Yea mine eyes have ſeen thee, and not a ſtranger.*[e]

And of this again our LORD ſpeaks, when he tells us *John* iii. 13. *No man hath aſcended up to heaven, but he that came down from heaven, even the ſon of man, who is in heaven.*

So that, as there is a perſonal diſtinction between GOD the father and the man *Chriſt Jeſus*, and yet the man *Chriſt Jeſus* is the ſon of GOD; ſo there is alſo a perſonal diſtinction between GOD the father and the filial ſpirit call'd Jehovah Adni, and yet Jehovah Adni was the ſon of GOD.

And as the man *Chriſt Jeſus* is not created, but the begotten ſon of GOD; ſo Jehovah Adn was not created, but the begotten ſon of GOD: only

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[e] ומבשרי [2] אחזה [3] אלוה [4] אשר [5] אני [6] אחזה [7] לי [8] ויעיני [9] ראו [10] ולא [11] זר
[1] *et de carne mea* [2] *videbo Deum* [4] *quem* [5] *ego* [6] *viſurus ſum* (i. e. *videbo*) [7] *mihi*, [8] *et* (i. e. *porro*) *oculi mei* [9] *viderunt* [10] *et non* [11] *alienum.*

The original ſpeaking firſt in the future tenſe (אחזה) *videbo*, and then in the preter tenſe (ראו) *viderunt*, imports that *Job* comforts himſelf in the hopes of ſeeing our LORD in another ſtate of being; and grounds his hopes on a confidence of his redeemer's living, becauſe his own eyes had now ſeen him in his true, and not in a ſtrange or borrowed appearance.

only the man *Chriſt Jeſus* was begotten after the creation, whereas Jehovah Adn, or the Logos, was begotten before created nature began.

Again, as Jehovah Adn, being begotten of the father, became the (ἡ ἀρχὴ τῆς κτίσεως τῦ Θεῦ) the original of the creation of GOD; ſo the man *Chriſt Jeſus*, being begotten of the Holy Ghoſt, becomes the original of the new creation which is to be effected by him, *Rev.* xxi. 5.

Again, as after the incarnation, the individual perſon *Chriſt Jeſus* was GOD and man; ſo before the creation, the individual perſon Logos was the GOD afterwards known by the title Jehovah Adn, or GOD and angel the LORD.

Again, as *Jeſus Chriſt* after his incarnation was viſible as to his manhood, and not as to his divinity; ſo Jehovah Adn before the incarnation was viſible as to his angelical perſonage, and not as to his divine nature.

Again, as it is the eſpecial privilege of chriſtians to know that *Jeſus Chriſt* is the ſon of GOD; ſo it was propounded to the *Jews* as their eſpecial privilege, to know that their gracious Adni was true Jehovah.

And here I cannot forbear remarking, that in this idea of the divine Logos, that text which the *Mennoniſts* ſo tenaciouſly and commendably inſiſt upon, and with which they ſo much perplex their learned oppoſers, namely, *John* i. 14. (ὁ λόγος σαρξ ἐγένετο) *The word was made fleſh*, becomes quite intelligible and without exception. For theſe words ſay not that the divine nature was converted into humanity; but that the viſible Logos, who was the angelic (πρωτόκτιστος or)

firſt-begotten of GOD, the original or beginning of the creation of GOD, (σαρξ εγενετο) was made fleſh or man, or became om-anu-al, i. e. עם with אנו us אל GOD, or GOD viſible and knowable; for the divine eſſence is *itſelf* ever with us, as being every where preſent; but then whereas this preſence yields us neither knowledge nor view of GOD, becauſe we are utterly incapable of ſeeing it; the Logos by being man not only becomes himſelf a natural object of our ſight, and knowledge; but in him, that is in his human preſence, his holy ones ſhall be enabled alſo to behold the glory of the divine nature.

SECT. III.

The man Jeſus *a true ſon of* GOD.

THE comfortableneſs of theſe reflections again increaſe upon us, when we conſider that even the manhood of *Jeſus Chriſt* is of divine generation; *Mat.* i. 18. *Mary* (ευρεθη εν γαστρι εχουσα εκ πνευματος ἁγιου, or as in the ſyriac, in which this goſpel was written, ܐܫܬܟܚܬ ܒܛܢܐ ܡܢ ܪܘܚܐ ܕܩܘܕܫܐ ܡܢ ܐܝܟ ܕܝܢ ܗܘ ܒܗ ܐܬܝܠܕ ܗܘ ܒܗ ܪܘܚܐ ܕܩܘܕܫܐ) [1]*was found* [2]*pregnant* [3]*by* (of or from) *the* [5]*holy* [4]*ghoſt.* So verſe 20. (ܐܬܝܠܕ ܗܘ ܒܗ ܡܢ ܪܘܚܐ ܕܩܘܕܫܐ) [2]*For* [1]*that* [3]*which is begotten* [4]*in her is by* (of or from) *the holy ghoſt.* Again, *Luke* i. 35. (πνευμα ἁγιον επελευσεται επι σε, ϗ δυναμις ὑψιστου επισκιασει σοι [f] διο ϗ το γεννωμενον ἁγιον κληθησεται υἱος θεου) *the*

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[f] Επισκιασει σοι, ſhall over-ſhadow thee, that is, (ſays *Lightfoot* in his harmony) *ſupplebit defectum maris, eſt*

the holy ghoſt ſhall come upon thee, even the higheſt power ſhall overſhadow thee, wherefore alſo that holy begotten one ſhall be called the ſon of God. That is, that ſame perſon who ſhall be called (*i. e.* ſhall be) the ſon of man as conceived in thee, ſhall be alſo called ſon of GOD, being an offſpring from the holy ghoſt.

Theophilat gloſſes thus on theſe words; *Virtus altiſſimi filius Dei eſt, Chriſtus enim eſt Dei virtus:*[t] *obumbrabit tibi, hoc eſt conteget te, hoc eſt undique te circumdabit, ſicut avis obumbrat pullos ſuos.—— Illud quod naſcebatur in utero fuit filius Dei, et non*

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enim hæc modeſta phraſis quâ amplexus conjugalis exprimitur, ut Ruth iii. 9. and ſo (as ſays *Vetablus*) *illud ſanctum non humanâ ſed divina vi gignitur.*

[t] *Theophilact* in confining the term (δυναμις ὑψιστε) the power (or efficacy) of the higheſt to the Logos, ſeems to miſtake the true force of theſe words.

In the ſyriac tongue, in which theſe words were ſpoken (δυναμις ὑψιστε) the power of the higheſt is equivalent to (δυναμις ὑψιστη) the higheſt power (ſee Letter III. note [c]) and ſo the terms (δυναμις ὑψιστε) the power of the higheſt, are appoſite to (πνευμα ἁγιον) the holy ghoſt, according to which conſtruction this paſſage ſhould be tranſlated, *the holy ghoſt ſhall come upon thee, even he who is the higheſt power* (or efficacy) *ſhall overſhadow thee*, the event of which ſhall be, that holy conception, which ſhall therefore be called the ſon of GOD. For the holy ghoſt may as aptly be call'd (δυναμις ὑψιστε) the higheſt efficacy, as the Logos. And ſince St. *Mathew* expreſsly tells us that the holy conception was of the holy ghoſt, we muſt believe that the holy ghoſt is diſtinctly the agent in this holy conception.

alius quidem fœtus eſt uteri, alius autem filius Dei (id eſt, non unus ſit Dei alter vero Mariæ filius) ſed unus et idem fuit filius virginis & filius Dei. " That is, the virtue of the higheſt is the ſon of " GOD, but *Chriſt* is the virtue of GOD (ſee the " note foregoing) ſhall overſhadow thee, i. e. ſhall " cover thee, i. e. ſhall ſurround thee on every " ſide, as a bird overſhadows her young—That " which was conceived in the womb was the " ſon of GOD: alſo the fruit of the womb " was not one object, and the ſon of GOD ano- " ther (that is, the ſon of GOD and the ſon of " *Mary*

N O T E S.

The very words of the angel were probably as follows, (ܬܐܬܐ[3] ܕܩܕܫܐ[2] ܪܘܚܐ[1]) the [1] ſpirit [2] of holineſs (*i. e.* the holy ſpirit) [3] ſhall come (ܘܚܝܠܗ[1] ܕܥܠܝܐ[2] ܢܓܕ[3] ܥܠܝܟܝ[4] ܡܛܠ[5] ܗܢܐ[6] ܗܘ ܕܡܬܝܠܕ[7] ܡܢܟܝ[8] ܩܕܝܫܐ[9] ܗܘ ܘܒܪܗ[10] ܢܬܩܪܐ[12] ܐܠܗܐ[11]) [1] even the [2] ſupreme [1] efficacy [3] ſhall cover [4] over thee, [5] for this reaſon, [6] he [7] who is begotten [8] of thee [9] is holy, [10] and [12] ſhall be called [10] the ſon [11] of GOD.

And thus this text is quite conſiſtent with that in St. *Mathew*, which tells us expreſsly that the virgin was pregnant from or by the holy ghoſt, and that her conception was of the holy ghoſt.

In this view of our redemption, is alſo that dark paſſage found in *Ignatius*'s epiſtle to the *Epheſians*, very intelligible. Ενθεν εμωραινετο σοφια κοσμικὴ, αγνοιας ζοφῳ διεσκεδαννυτο, ϗ τυραννικη αρχη καθηρειτο, θεου ὡς ανθρωπου φαινομενȣ, ϗ ανθρωπου ὡς θεȣ ενεργουντος. αλλα ουτε το προτερον δοξα, ουτε το δευτερον ψιλοτης. αλλα το μεν αληθεια, το δε οικονομια.

" *Mary* were not different) but identically one " and the ſame, the ſon of the virgin and the " ſon of GOD."

Agreeably hereto we alſo read in *Juſtin Martyr*. —Μελχισεδεκ. Ου σημαινει ἡμιν ὁτι ανωθεν, καὶ δια γαστρὸς ανθρωπειας, ὁ θεος καὶ πατηρ των ὁλων γενασθαι αυτον εμελλε? " That is,—*Melchiſedec*. Does not this ſignify to " us that from above and in an human womb (ſee " *Mat.* i. 20. το εν αυτη γεννηθεν) the GOD and father " of all would have that he (the Logos) ſhould " be begotten (ανωθεν, i. e. by the holy ghoſt.)— " *See Dialog. cum Tryphone judæo.*

So alſo *Tertullian*. *Non competebat ex ſemine humano Dei filium naſci, ne ſi totus eſſet filius hominis, Non eſſet et Dei filius, nihilq; haberet amplius Solomone. Ergo jam Dei filius ex patris Dei ſemine* [h] *ut eſſet hominis filius. Caro ei ſola erat ex hominis carne ſumenda ſine viri ſemine. Vacabat enim viri Semen, apud habentem Dei ſemen.* Tertullian de Carne Chriſte, cap. 18.

" It ſuited not that the ſon of GOD ſhould be " born of human ſeed, leaſt if he were altogether " the ſon of man, he would not be alſo the ſon " of

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NOTES.

[h] By *patris Dei ſemine*, *Tertullian* means the divine ſpirit, and ſuppoſes its diſtinction from his fleſh to be the ground of our LORD's words, which he cites as follows, *Quod ex carne natum eſt caro eſt, quia ex carne natum eſt; & quod de ſpiritu natum eſt ſpiritus eſt, quia Deus ſpiritus eſt, & de Deo natus eſt.* And this palliates his otherwiſe ſtrange expreſſion, the ſeed of GOD.

" of GOD, having nothing more than *Solomon*.
" He is then the ſon of GOD by a ſeed of GOD
" the father, that ſo he might be the ſon of man.
" His fleſh only was to be derived from human
" fleſh without the male ſeed; for the male ſeed,
" in that ſhe had the ſeed of GOD, was ſpared."

But without appealing to the authority of antiquity, our own judgment muſt teach us, that if the body of *Chriſt* had been radically the offſpring of the virgin, it muſt have been, like its ſource, unclean; ſince, *Job* xiv. 4. *John* iii. 6. *a clean thing cannot come out of an unclean*; and ſince the virgin mother muſt have been, *Eph.* ii. 3. *by nature the child of wrath, even as others.*

Alſo if the ſacrifice of an impure thing is odious to GOD, our LORD's body, had it been primarily the offſpring of the virgin, muſt have been ſo far from a ſufficient attonement for ſin and uncleanneſs, as to have been in itſelf an offenſive and rejected offering.

As we learn therefore, *Gal.* iv. 4. *Rom.* i. 3. *that he was born of, or conceived out of a woman,* (εκ γυναικος γενομενον) *of the ſeed of David, according to the fleſh*; and from thence infer that, with reſpect to our LORD's maternally augmented ſubſtance, he was the true ſon of the woman; ſo we learn that that very conception of the woman was begotten of the holy ghoſt, and thence infer that with reſpect to our LORD's being a human ſubſiſtence or man begotten, he was the the true ſon of GOD, that is, he was his ſon-man, called in the jewiſh language (בר אנש) ſon-man; or which is the ſame (בר נש, בר נשא) *filius qui Homo (ſcilicet eſt)*

eſt) ſon who (is) man; or as in other places (ܒܪ ܐܢܫܐ *filius ejus qui homo)* his ſon that is a man[i]: for by ſome one of theſe appellations does our LORD uſually call himſelf.

And for this reaſon alſo, is the human perſon of *Jeſus* called in ſcripture *the ſon of God*, and his blood *the blood of God*, and his congregation of the faithful *the church of God*; ſo *Rom.* viii. 32. *If God ſpared not his own ſon* (ܒܪܗ *filio ejus*, namely the man *Chriſt Jeſus*) *but delivered him up for us all*, &c. *Rom.* v. 10. *We were reconciled to God by the death of his ſon.* Acts xx. 28. *The church of God which he has purchaſed with his own blood*, &c. For the man, or human perſon, *Jeſus Chriſt* is ſingly and individually that ſon of GOD, 1 *John* i. 7. *whoſe blood was ſpilt for us, who* (Heb. vi. 6.) *was crucified, and* (Acts iii. 26) *was raiſed up from the dead*; *after having indeed ſuffered* (Rom. vi. 10) *death, even the death of the croſs.*

There can be no doubt but GOD is able to effect out of his own fulneſs a bodily ſubſtance, verily indued with all the properties of an human body; and ſuch ſubſtance we believe did reſult from

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NOTES.

[i] I would not here be underſtood to ſay that (ܐ) d affixed to the latter of two ſubſtantives in the ſyriac language, may not anſwer to the latter of two ſubſtantives of a genitive caſe in the greek or latin tongue; for it is certain it does. But I ſay that the import of theſe two forms are different; and that (ܐ) d in the ſyriac tongue affixed to the latter of two ſubſtantives ſignifies the ſame as *qui eſt*, who is; and will therefore bare a conſtruction and force which the latter of two ſubſtantives in the greek will not.

from GOD as a father, to the effecting the human nature of our LORD; but with respect to that substance which as the son of a woman accrued to this his divinely generated substance, this we doubt not was from the virgin.

The man *Jesus Christ* was therefore the son of GOD, raised out of the fruit of *David*, conceived of (by being implanted into) *Mary*, who was of the seed of *David*; and hence that distinction, 1 *Cor.* xv. 47. *The first man is of the earth earthy; the second man is the Lord from heaven*, i. e. is the Jehovah Adn, who (σαρξ εγενετο) is become flesh, or man, in a conception divinely derived, tho' earthlily augmented.

Having then sufficiently proved that there must be a personal distinction between the first-begotten son of GOD and his holy father,[k] we will proceed to our third point proposed.

LET-

NOTES.

[k] In the present state of nature, no creature probably can think as he ought of the veiled or hidden nature of the son of GOD. *Mat.* xi. 7. (ουδεις) *No one knoweth the son but the father.* But we hope this will not be always the case with us, for that we shall hereafter see him, whose we all are, and by whom we all subsist, not as now, only in his personal distinction, but as he is, i. e. in his as yet invisible nature; yea, and this sight of him may then be natural to us that are his, because we shall ourselves bare his likeness. 1 *John* iii. 2. *We know that when he shall appear, we shall be like him, for we shall see him as he is*; and 2 *Cor.* iii. 18. *with face unveiled* (ανακεκαλυμμενω προσωπω) *beholding as in a glass the glory of the Lord, shall be changed into the same image, from glory to glory, even as by the Lord, the spirit* (απο κυριε πνευματος.)

LETTER VI.

Logos the only begotten ſon of God is the true æonian ſpirit, and diſtinct as ſuch from his father.

TO ——

SIR,

HAVING in my laſt letter proved two of the points propoſed, namely, 1ſt. That the term ſpirit belongs to the only begotten ſon of GOD; and 2dly. That the only begotten ſon of GOD has a perſonal diſtinction from GOD his father; the 3d and 4th points will be the buſineſs of my preſent; and firſt the 3d point, or that

III. The Logos or only begotten ſon of GOD, as he exiſts perſonally diſtinct from GOD his father, ſo has he a will diſtinct from GOD his father, in the freedom of which will he offered

himſelf to the father, to be a ſacrifice for man in the future man *Chriſt Jeſus*.

John vi. 38. *I came down from heaven, not to do my own will, but the will of him that ſent me.*

They who believe *Jeſus Chriſt* to be the LORD GOD, revealed in the old teſtament by the name of Jehovah Adni, believe that he was with the father in heaven before he became incarnate, or man reveal'd in the fleſh; and therefore that when he became man, he came down from heaven: and in this view of him theſe words of his will be duly paraphraſed as follows; *I, who came down from heaven, came down not to do my* OWN WILL, *but the will of him that ſent me.* For the terms OWN WILL belong to the perſon *I*, and by the perſon *I*, being meant he who came down from heaven, the ſingle queſtion ariſing is who this *I* that came down from heaven muſt be, and this will appear from other texts. So *John* xvi. 28. *I came forth from the father and am in the world*; but who is the I who came forth from the father? The anſwer we ſhall find in *John* xvii. 5. *And now, O father, glorify me with thy own ſelf, with that glory I had with thee before the world was.*

The perſon therefore who came forth from the father is he who was with the father, and who had a glory with the father before the world was; but the man *Jeſus*, who was born of the virgin *Mary*, was not with the father, neither had a glory with the father, before the world was; therefore neither is the man *Jeſus* the perſon here meant by the terms, *I that came forth from the father, I who came down from heaven.*

This

This expoſition of the above text is indeed forced upon us by St. *Paul*'s way of reaſoning, *Eph.* iv. 9, 10. *Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended, is the ſame that alſo aſcended, &c.* That is to ſay, That which never was beneath the heavens, cannot be ſaid to aſcend into the heavens; by a parity of which reaſoning we inſiſt alſo, that if the man *Jeſus Chriſt* never was in heaven, neither could he have deſcended from thence, or came down from heaven; and that therefore the man *Chriſt Jeſus* came not down from heaven: who then did come down from heaven? The omnipreſent divinity, the GOD who filleth heaven and earth? No man in his ſenſes will ſuppoſe ſo much; it muſt then be the ſacred Adni of the *Jews*, the Logos, or filial ſpirit, who came down from heaven to be a ſacrifice for man in the future man *Chriſt Jeſus*.

And this is again declared in *Heb.* x. 5. *Wherefore entering* (or being about to enter διο εισερχομενος[1]) *into*

NOTES.

[1] That εισερχομενος has here a future import, appears from *Heb.* i. 6. ὁταν δε παλιν εισαγαγη τον πρωτοτοκον εις την οικουμενην; *and again, when he is about to introduce his ſon into the world*; for the word εισαγαγη, which here anſwers to the word εισερχομενος, being the 2d aoriſt ſubjunctive, has a future import, and therefore alſo muſt εισερχομενος have the ſame; and the like force of expreſſion is no leſs viſible in the ſyriac ܒܘܟܪܐ[3] ܡܥܠܠ,[2] ܐܡܬܝ[1] [1] when [2] that introducing [3] his firſt-begotten.

into the world, he ſaith, a body haſt thou prepared me, that is me the Adn, or Jehovah, who am about to come down from heaven, having been there with the father, and having had a glory with the father from the beginning.

For Adn or Jehovah is alone the perſon, who *Phil.* ii. 6, 7. *Being in the form of God*, before the creation was, did in due time become a man, or emptied himſelf, *and took upon him the form of a ſervant, and was made in the likeneſs of man.*

But moreover this text, thus underſtood, argues alſo that the Jehovah, who came down from heaven, having been from the beginning with the father, had a will of his own, a will diſtinct from his father's who ſent him; and the which will he entered this world not to do, but to deny; by doing, what was diſtinct from it, his father's will, tho' this might oppoſe his own.

For if Adn came from heaven not to do his own will, but the will of his father, then muſt he have had an *own will*, diſtinct from the will of his father; as we alſo read, *Heb.* x. 7. *Then ſaid I*, (that is I who was about to enter this world) *lo, I come to do thy will, O God.*

The apoſtle deſcribes the ſon here as diſcourſing with his father concerning our redemption, the conditions of which ſhould be a body prepared for him. The ſon's reply to this propoſal was, *Lo I come to do thy will, O God.* So that his aſſuming a body was the conſequence of this his voluntary compliance with the will of GOD, the event of his ſurrendering himſelf up to the will of his father; and it is in purſuance hereto (namely to *Chriſt*'s

Chriſt's aſſuming the body) that we are a ſanctified people, as it follows, ver. 10. *by the which will we are ſanctified, thro' the offering of the body of Jeſus once for all.*

And of this contract, and will renounced, our LORD may be preſumed to ſpeak, *John* xvii. 2, 4. *I have glorified thee on earth, I have finiſhed the work thou haſt given me to do.* John v. 30. *I ſeek not my own will, but the will of my father who hath ſent me.* Mat. xxvi. 39. *Nevertheleſs not as I will, but as thou wilt.* John iv. 34. *My meat is to do the will of him that ſent me.* But in the pſalmiſt, ſpeaking of the divine covenant before the incarnation, we find the paſſage above inſiſted upon in terms ſtrongly expreſſive of this perſonal diſtinction: *Pſ.* xl. 7. *Then ſaid I, lo I come, in the volume of the book it is written of me.* Ver. 8. *I delight to do thy will O my God, yea thy law is within my ſecret receſſes,* (בתוך מעי *in interno interiorum meorum*, or ſing. *interioris mei*) *i. e.* in the central faculties of the Logos (Adn or filial ſpirit) who afterwards became the man *Chriſt Jeſus.*

We conclude therefore that the Logos or Jehovah Adn, being a perſon diſtinct from his father before he came into the world, was our LORD ſpoken of, 1 *Cor.* viii. 6. *To us there is one God the father, of whom are all things, and* (who in his image or viſible character, the firſt-begotten, is after the incarnation diſtinctly called) *one Lord Chriſt Jeſus by whom are all things, and we by him.* So 1 *Cor.* xv. 47 *The ſecond man is the Lord from heaven:* and again, 1 *Tim.* ii. 5. *For there is one God and one Mediator between God and men* (namely the Adni or Logos or firſt-begotten, who afterwards became)

became) *the man Chriſt Jeſus.* He being in his ſingle perſon, *Acts* ii. 36. *Both Lord and Chriſt*; or, *Luke* ii. 11. *Chriſt the Lord, or Jehovah.*[m]

Again, we conclude that being perſonally diſtinct from, he had alſo a will diſtinct from his father's; that in the freedom of this will he offered himſelf to be a ſacrifice for man in the future man *Chriſt Jeſus*; in whoſe perſon he alſo conducted himſelf as a devotee to the covenanted purpoſe of his father's will, in the manner deſcribed thro' all the goſpels: and as we read of him in *Heb.* v. 7, 8. *Who in the days of his fleſh, when he had offered up prayers and ſupplications with ſtrong cryings and tears, unto him who was able to ſave him from death, and was heard* (ſo as to be delivered by an angel ſent to ſtrengthen him) *from his horrors; tho' he were a ſon, yet learned he obedience by the things which he ſuffered, and being perfected, he became the author of æonian ſalvation to all them that obey him.*

SECT. II.

IV. THE Logos (offering himſelf in the freedom of his will to be a ſacrifice for man in the future man *Chriſt Jeſus)* muſt have been

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[m] The viſible Adn, addreſs'd every where throughout the old teſtament as God, was not the father, therefore he was the ſon of the father, therefore the ſame whom St. *John* calls the Logos, *Rev.* xix. 13. 1 *John* v. 7. *John* i. 1. St. *Paul* the (πρωτοτοκος or) firſt-begotten, *Col.* i. 15. *Heb.* i. 6.

been that ſpirit who moved or influenced the man *Chriſt Jeſus* to become (i. e. is that ſpirit through whom he became) a ſacrificial offering for us.

This propoſition follows from the foregoing already proved; for if the Logos or Adni had been other than that ſpirit who was to move or influence the future man *Chriſt Jeſus* to become an offering; he could not have covenanted with the father that the future man ſhould become that offering.

So that his covenanting with his father in the words, *lo, I come to do thy will*, argues him to be that ſpirit who was to move or influence the future man *Chriſt Jeſus* to become, in the body prepared, a ſacrifice for ſin.

Moreover as the perſon covenanting is denoted to us in the firſt perſon I, viz. *I come to do thy will*, and the body prepared was to be the body of him who ſo covenanted, the perſonal property of the I covenanting, expreſs'd in the term *me* (namely a body haſt thou prepared *me*); it appears from the very text itſelf, that the body and the perſon covenanting were to be one and the ſame individual: and ſo it follows, that this prepared body was both the future body of that preincarnate perſon who covenanted with the father, and was alſo the very body of the incarnate man whom we call *Jeſus Chriſt*.

That is, the Adn or Logos, who was the covenanting ſpirit before the incarnation, was the man *Chriſt Jeſus*, to whom the prepared body belong'd, after the creation.

And whereas the will of GOD, we are now ſpeaking of, was to be done by him the Adn or Logos;

Logos; the offering made of the prepared body muſt have been performed by him the Adn or Logos.

But this offering was performed by the man *Chriſt Jeſus*; therefore the Logos and the man *Chriſt Jeſus* were both of them the offerers or prieſts offering the prepared ſacrifice.

Now how ſhall we adjuſt this account of theſe divine matters but by conceiving that *Jeſus Chriſt*, who was the incarnate prieſt or offerer, was the Logos himſelf, in his preincarnate ſtate, and before he became man?

Again, whereas we know that the man *Jeſus Chriſt*, being compleatly man, had a ſpirit, a ſoul and a body, (for every perfect man conſiſts of ſuch, ſee 1 *Theſ.* v. 23. *Gal.* vi. 18.) we may eaſily conceive that the ſpirit by whom the man *Jeſus Chriſt* offered himſelf may have been his own ſpirit; that is, that *Jeſus Chriſt*, moved by his own ſpirit, who is a ſpirit of compaſſion and zeal, covenanted with his father to perform our redemption in a body, to be prepared and by him aſſumed for that purpoſe.

Thus, *Heb.* i. 3. *Being the brightneſs of his father's glory, and the expreſs image of his perſon, and upholding all things by the word of his own power, he by himſelf* (δι ἑαυτοῦ) *purged our ſins, to the fulfilling the will of the father.*

This ſurvey of our redemption is anſwered by a variety of ſcripture paſſages, of which I ſhall produce a few.

The buſineſs of a prieſt is, *Heb.* viii. 3.—v. 1, 2. *to offer ſacrifice for ſin; and Chriſt was to be a prieſt after the order of Melchiſedec*; that is, *Heb.* vii. 3. *without*

without father, without mother,[n] *without pedigree, having neither beginning of days, nor end of life:* But the man *Chriſt Jeſus* had a known mother,

NOTES.

Jeſus Chriſt *is that God with whom the creatures are immediately concerned.*

[n] The inviſible GOD, the father of the Logos, being utterly undiſcoverable to us but by the ſpirit of *Jeſus Chriſt*, who is the light of man, living in us; we cannot poſſibly know any thing of him, till we are what the apoſtle calls, *Eph.* v. 8. (Φως εν τω Κυριω) *Light in the Lord.* Says he, *Ye were indeed a while ago darkneſs, but now are ye light in the Lord.* So that to man void of the chriſtian light, the father is as tho' he had no being at all, as tho' he were not; that is, the Logos, or the ſon, is to us as the original GOD, or ſole παντοκρατωρ. Yea probably the creatures (at leaſt man) would not know that a father was, but by being informed hereof by him who only has ſeen the father, namely the Logos or GOD of nature.

Therefore, ſay the ſcriptures, *John* i. 18. *No one hath ſeen* (that is known, ſee 3 *John* 11. *John* xiv. 7.) *God at any time, the only begotten ſon, who is in the boſom of the father, he hath declared him*; i. e. revealed him ſo as to render him the object of our knowledge, tho' not of our ſight. See alſo *John* xiv. 8, 9.

And thus *Irenæus* teaches us, *Edocuit autem Dominus quoniam Deum ſcire nemo poſſit, niſi Deo docente, hoc eſt ſine Deo non cognoſci Deum. Hoc ipſum autem cognoſci eum, voluntatem eſſe patris; cognoſcunt enim eum quibuſcumq; revelaverit filius, & ad hoc filius revelavit patrem ut per eum omnibus manifeſtetur, & eos quidem qui credunt ei, juſti in incorruptelam & æternum refrigerium recipiat. Credere eſt facere ejus voluntatem, eos autem qui non credunt, & propter hoc fugiunt lumen ejus, in tenebris quas ipſi ſibi elegerunt juſte recludet.——& ideo juſtum*

and a reputed father; a known lineal deſcent from *David*, by his mother's ſide; and a known beginning of days and end of life; therefore unleſs

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judicium Dei ſuper eos qui ſimiliter quidem viderunt, non autem ſimiliter crediderunt——& per ipſum verbum viſibilem & palpabilem factum, pater oſtendatur, etiamſi non omnes ſimiliter credebant ei; ſed omnes viderunt in filio patrem; inviſible etenim filii pater, viſibile autem patris filius.——Irenæus, lib. iv. cap. 14.

That collective knowledge we have of GOD from his creation, as a being endued with all power, wiſdom, juſtice, as good to the obedient, terrible to the wicked, and controlling the univerſe, belongs to the Logos, who is, and is beheld perſonally as being, all this, and whoſe ſpirit pervades the whole creation.

But ſuch our knowledge affords us no conception of that eternity, infinity, and immutability which belongs not negatively but poſitively, to the ſimple eſſence GOD.

In his eſſence GOD is, *Heb.* xiii. 8. *The ſame yeſterday, to day, and for ever,* James i. 17. *with whom is no variableneſs, or ſhadow of altering* (ܕܫܘܓܢܐ, changing like the weather or ſeaſons of the year); and this account of him ſo baffles all our notions of an active omnipotent agent, creating, governing, altering, pleaſed and angry with his creatures, as to leave us quite in the dark, and without ſentiment concerning him.

And as our knowledge and experience drawn from things ſenſible, can only teach us what the Logos muſt be; the Logos is that only GOD whom the creature can know; yea, he is ſo the utmoſt limit of our intelligence, as if he were without father and without ulterior ſource or origin.

Chriſt therefore is deſcribed as one whoſe original no man knows, *Iſaiah* liii. 8. *And who ſhall declare his*

leſs we will conſider *Jeſus Chriſt* as more than a ſon of *Mary*, he proves not to be the true melchiſedecal prieſt promiſed us for our redeemer.

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generation; as ſays *Irenæus*, *Quis prolationem ſive generationem ejus inenarrabilem novit? neq; angeli neque archangeli, niſi ſolus qui generavit pater & qui natus eſt filius.* See p. 134.—So *Juſtin Martyr*, Οταν γαρ ὡς ὑιον ανθρωπου λεγη Δανιηλ τον παραλαμβανοντα την αιωνιον Βασιλειαν, ȣχ αυτο τȣτο αινισσεται? (*ſcilicet* that *Chriſt* the Jehovah of the old teſtament was to be born a man) το γαρ ὡς ὑιον ανθρωπȣ ειπειν, φαινομενον μεν και γενομενον ανθρωπον μηνυει, ȣχ εξ ανθρωπινου δε σπερματος ὑπαρχοντα δηλοι: και το λιθον τȣτον ειπειν ανευ χειρων τμηθεντα, εν μυςηριω το αυτο κεκραγε; το γαρ ανευ χειρων ειπειν αυτον εκτετμησθαι, ὁτι ουκ εςιν ανθρωπινον εργον, αλλα της βȣλης τȣ προβαλλοντος αυτον πατρος των ὁλων Θεȣ. και το Ησαιαν φαναι, την γενεαν αυτȣ τις διηγησεται? ανεκδιηγητον εχοντα το γενος αυτον εδηλου. ουδεις γαν ανθρωπος ων εξ ανθρωπων, ανεκδιηγητον εχει το γενος. ——*Juſtini Martyris Dialog. cum Tryphone Judæo.*

And as the generation of the Logos is (like *Melchiſedec*'s) unknown, and as his father is likewiſe utterly unknowable, till the ſon (who is our known GOD, who gives us life and breath and all things, and made heaven and earth) reveals him, ſo are our addreſſes to the father to be conſidered as a matter of chriſtian privilege, indulged us purely as members of his ſon. *John* xvi. 25, 26, 27. *But I ſhall ſhew you* (namely that are mine) *plainly of the father. At that day ye ſhall aſk in my name, and I ſay not unto you, that I will pray the father for you; for the father himſelf loveth you, becauſe ye have loved me, and have believed that I came forth from God. And* (v. 23.) *whatſoever ye ſhall aſk the father in my name, he will give it you.*

Who then was this melchiſedecal prieſt without known father, mother, pedigree, and without beginning of days or end of life?

The anſwer is, the perſon whom *Melchiſedec* repreſents, namely the only begotten ſon of GOD; for *Melchiſedec* was *Heb.* vii. 3. (αφωμοιωμενος τω υιω τε θεου) made a type° of or propoſed to repreſent in the prementioned particulars the ſon of GOD. The motherleſs ſon of GOD then is our true melchiſedecal prieſt, and the ſame of whom our LORD ſays, *John* viii. 42, (εκ τε θεε εξηλθον κ' ηκω) *I* (the Adn or LORD the ſon of GOD) *came forth from God, and am here* (a bodily man.) i. e. *I*, John i. 18. (ὁ μονογενης υιος ὁ ων εις τον κολπον τε πατρος) *the only begotten ſon, who was in the boſom of the father*, am now become a palpable man; *Heb.* ix. 11. *Rev.* xiii. 6. *Jehovah tabernacled in the fleſh*; a body prepared, altho' of precious, yet of corruptible materials (even as the ſanctuary called, *Heb.* ix. 1. αγιον κοσμικον the wordly ſanctuary was made of corruptible

NOTES.

° The greek word αφωμοιωμενος being rare and unknown, has been miſrepreſented by ſome of our moſt able commentators to the confuſion of the text. But the ſyriac teſtament helps us here, by aſcertaining its meaning in the word ܕܡܘܬܐ, which ſignifies type, pattern, image, &c. and frequently occurs in the new teſtament. So in *Heb.* viii. 5. ix. 23. ix. 24. *Rom.* i. 23. viii. 29. 1 *Cor.* xi. 7. xv. 49. 2 *Cor.* iii. 18. *Phil.* ii. 6. iii. 17. *Col.* i. 15. iii. 10. 1 *Theſ.* i. 7. 1 *Tim.* iv. 12. *Tit.* ii. 7. *&c.* Inſomuch that we can have no longer any doubt that ܒܕܡܘܬ ܕܒܪܐ means *In the pattern of the ſon of God.*

ruptible materials) and which I am entered, the æonian prieſt, to make atonement by performing a ſacrifice, according to a covenant which I made with my father, before I became the ſon-man.

Beſides all this, that the Adn or Logos in the freedom of his will offered himſelf up to GOD a ſacrifice for us, without being moved thereto by any other influence than that of his own bounty and benevolence, and which was the offſpring of his innate love, appears farther from his own words.

John x. 18. *No one* (αδεις) *taketh it* (my life) *from me, but I lay it down of my own ſelf* (απ' εμαυτα) *of my own free will: I have* (εξουσιαν) *authority to lay it down, and I have authority to take it again: this* (εντολην commiſſion or) *inſtruction have I received of my father (who impoſes no neceſſity upon me his boſom love.)*

But if *Chriſt* enterpriſed his redeeming office as a matter precarious, and dependant upon his own will, as a voluntary atchievement, to which he was incited purely by his own native commiſeration; then is *Chriſt*'s ſpirit that only ſpirit by whom the man *Jeſus*, the *Chriſt*, devoted his body a ſacrifice for ſin; or in other words, then is that Logos, Adn or filial covenanting ſpirit that æonian prieſtly ſpirit, thro' which the man *Jeſus*, the *Chriſt*, offered up his prepared body for the ſin of the world. For

That ſpirit who moved the man *Jeſus Chriſt* to become a ſacrifice for ſin is the true æonian ſpirit;

But the Logos (or which is the ſame his ſpirit) is that ſpirit who moved the man *Jeſus Chriſt* to become a ſacrifice for ſin;

Therefore the Logos (or which is the ſame his ſpirit) is the true æonian ſpirit. LET-

LETTER VII.

Farther remarks on CHRIST's *æonian character, implying his perſonal diſtinction, and inſiſted on in the two foregoing letters.*

TO ——

SIR,

YOUR interpretation of the word (πρωτοτοκος or) firſt-begotten appears to me to be unwarranted by ſcripture; neither ſee I how this word infers created exiſtence in the ordinary acceptation of it.[p] But that in my acceptation of it, it imports diſtinction I readily

NOTES.

[p] That the Meſſiah was the begotten of GOD before the creation began is certain, becauſe all the creatures were made by the firſt-begotten: but it does not thence follow that we are to underſtand otherwiſe by

I readily acknowledge, have been in my two laſt letters contending for, and ſhall in my preſent inforce with farther arguments; as judging that the ſcripture accounts of our redemption cannot be underſtood without ſuch diſtinction ſuppoſed.

We are taught to conceive of our redemption as a contrivance between two parties, who tho' of divine exiſtence, are the one a father, the other a ſon; and of the agreement itſelf, as depending upon reciprocal covenants binding each party. SECT.

NOTES.

the word (πρωτοτοκος) firſt-begotten than is its natural import, and known uſe in ſcripture. We read *Matt.* i. 25. *That Jeſus was the* (πρωτοτοκος) *firſt-begotten of Mary*; *that* (Heb. xi. 28.) *the* (τὰ πρωτοτοκα) *firſt-begotten of Egypt were deſtroyed* (Heb. xii. 23.) *that the church conſiſts of the* (πρωτοτοκων) *firſt-begotten of our Lord*, or ſuch as *Chriſt* has regenerated or rebegotten, i. e. whom *Chriſt* has made his children by (παλιγγενεσια) a begetting again, *Matt.* xix. 28; or by (αναγενεσια) a regeneration, viz. 1 *Pet.* i. 3, 23. (εκ εκ σπορας φθαρτης, αλλα αφθαρτε) *not of corruptible ſeed, but of incorruptible.* And ſince the ſame word is ſingly applied to the Meſſiah as the ſon of the father, we are at liberty to underſtand this word thus uſed, in the ſame ſimple meaning of it, as in other applications.

It behoves us alſo to obſerve here that our erroneous deductions concerning the ſon of GOD ariſe chiefly from our miſtaking the force of the word *beget*, in which his relation to the father is revealed to us.

The word *beget* by no means implies creation or a ſtate of not-being antecedent to that of being begotten. For altho' a man is begotten by his father, yet he is not created by his father; and altho' he becomes a

SECT. I.

I. ON the part of the ſon it was covenanted 1ſt. That he ſhould become man made of a woman, made in the likeneſs of man.

2dly. That being ſo incarnate, *Emanuel*, the word made fleſh, *Iſ.* liii. 10. *He ſhould make his ſoul an offering for ſin*, his body an atoning ſacrifice.

And this appears from the text ſo much urged in my laſt letter, *Heb.* x. 5. *Sacrifice and offering thou* (my GOD) *wouldſt not, but a body haſt thou prepared me; then ſaid I* (viz. this ſpirit, the Meſſiah) *lo, I come to do thy will, O God.* That is, as has been already argued, to do the will of the father: with relation to which will our LORD ſpeaks;

NOTES.

man by being begotten, yet he becomes not a poſſeſſor of life or being, thro' his father's begetting him.

Yea our LORD himſelf, who was the only begotten of GOD before he became man, did likewiſe become man by being again begotten of GOD; and farther, when afterward he became the firſt ſon of the reſurrection, he became a third time the begotten of GOD; as the Apoſtle aſſures us, *Acts* xiii. 33. *This day* (i. e. the day of his reſurrection) *have I begotten thee*, i. e. regenerated (or re-begotten) thee; for the reſurrection is called the regeneration, and *Chriſt* is called *the firſt-begotten of* (or from among מן) *the dead. Col.* i. 18. *Rev.* i. 5. and being ſo, he is after his reſurrection, addreſs'd in theſe words by his father, *This day have I* (αναστησας having raiſed, γεγεννηκα) *begotten thee.*

ſpeaks, *John* vi. 38. *I came down from heaven, not to do my own will, but the will of him that ſent me.* And as this is that part in the divine covenant which it became the ſon to perform, ſo by his performance of it, *Heb.* x. 10. *We his children are ſanctified*; or have his holineſs imparted to us.

This contract is given us in like form in *Iſaiah*, where Jehovah is repreſented as ſaying, *If.* liii. 10. *If he ſhall make his ſoul an offering for ſin, he ſhall ſee his ſeed, and prolong his days, and the pleaſure of Jehovah ſhall proſper in his hands.*

And as the terms of this treaty between the father and his ſon do manifeſt their perſonal diſtinction, ſo does alſo St. *Paul* confirm the ſame, *Gal.* iii. 20. *Now a mediator is not a mediator of one, but God is one*; and who then muſt the mediator be, but he whom I have been deſcribing; and of whom ſays good old *Juſtin* the martyr, τετο το τω οντι (or ονλως) απο τε πατρος προβληθεν γενημα, προ παντων των ποιημαται συνην τω πατρι, και τετω ὁ πατηρ ωροσομιλει. "This is that offſpring truly produced "from the father; before all creatures he was "with the father, and with him the father holds "converſation."—*Dialog. cum Tryphone Judæo.*

So then the Meſſiah (being before he became fleſh a ſpirit, namely, the firſt-begotten of GOD; and exiſting filially diſtinct from his father; and having as ſuch a will diſtinct from his father) was capable of entering into a conditional agreement with his father; wherein his father accepts a profered ſervice of the ſon, who undertakes to execute it, according to that ſublime account of him in *Iſaiah.*

Iſaiah lxiii. 1, 2, 3. Q. *Who is he that cometh from Edom* (the *Edomites* being the moſt inveterate enemies of the *Jews*, do repreſent all the church's enemies) *with dyed garments, travelling in the greatneſs of his ſtrength* (or as a victorious general)? A. *I who ſpeak in righteouſneſs, mighty to ſave.* Q. *Wherefore art thou red in thy apparel, and thy garments like one that treadeth the wine-fat?* A. *I have trodden the wine-preſs* (trampled down the enemies of the church) *alone, and of the people there was none with me.*

And as this Meſſiah, this firſt and only begotten ſon of GOD, made a compact, and concerted its covenants, before his taking upon him our fleſhly nature; ſo he provided for the full performance of them, in that nature; and being indeed, from firſt to laſt, the life, and ſource, and root of all its workings, he faithfully accompliſhed the utmoſt requiſites, both as ſon Logos and ſon man, with the utmoſt zeal, induſtry, and ſucceſs.

As he is in himſelf, and throughout his whole nature, the true copy (ἀπαυγασμα and χαρακτηρ) the ſhining forth and expreſs image of the father; ſo is his will alſo as abſolutely the expreſs copy of his father's will.

And tho' filially diſtinct from his father, nevertheleſs he coincides compleatly with him both in nature, and in will. Therefore as in nature he is deſcribed to be, *John* xiv. 10. *In the father, and the father in him*; and *John* i. 18. *In the boſom of the father*; ſo ſpeaking of his will he tells us, that *John* v. 19. *The ſon can do nothing of himſelf, but*

but what he ſeeth the father do; for whatſoever things the father doth, theſe alſo doth the ſon likewiſe.

SECT. II.

II. WE have to ſpeak of the divine covenant, as to its articles on the father's part, whereby it was ſtipulated,

1ſt. That the ſon ſhould have the power of the reſurrection given him.

Not that he had no native power in him to raiſe the dead, but that this event ſhould be effected by a new kind of life, firſt to be produced and manifeſted in *Chriſt* as mediator; by a life hitherto unknown in the creation; and whereby the dead in him ſhould likewiſe be quickened into his likeneſs, when riſen; and become that new creature which St. *Paul* calls, *Eph.* ii. 10. *Created in Chriſt, his workmanſhip.*

Moreover this power of raiſing the dead was to belong to *Chriſt* in the capacity of a mediator, as his own property by covenant, and in his own right; or as that to which he was equitably intitled by dint of his own perſonal merit.

John v. 20, 21. *The father loveth the ſon, and ſheweth him all things that himſelf doth, and he will ſhew him greater works than theſe, that ye may marvel; for as the father raiſeth up the dead and quickeneth them, even ſo the ſon quickeneth whom he will.* Verſe 26. *For as the father hath life in himſelf, ſo hath he given to the ſon to have life in himſelf.*

Christ's mediatorial prerogatives being his (v. 27.) *because he submitted to be, or because he is the son of man.*[q]

Again, *Phil.* ii. 6.—*Who being in the form of God, deemed it no act of robbery to be equal with God; yet emptied himself, and took upon him the form of a servant, and was made in the likeness of men, and being*

N O T E S.

[q] Ver. 27. ϗ εξουσιαν εδωκεν αυτω ϗ κρισιν ποιειν, ὁτι υἱος ανθρωπου εςι. *Beza* translates ὁτι in this passage by *quatenus*, viz. *quatenus filius hominis est*; and tells us that ὁτι is put for καθοτι or καθως; and so ϗ *etiam* he refers, not to κρισιν ποιειν, but to ὁτι υἱος ανθρωπου εςι, by which means the sense, he says, will be "and he gave him "authority to execute judgment not only as GOD, "but also as son of man."

But I cannot interpret this passage so; 1st. Because ὁτι for καθως appears to me unnatural. 2dly. Because ϗ becomes thus awkwardly misplaced; for certainly as it stands immediately before, it naturally refers to κρισιν ποιειν. 3dly. Because the syriac interprets ὁτι by ܕ *quod* ܕܝܢ *vero, quidem, etenim, viz.* ܒܪܗ[1] ܕܐܢܫܐ[3] ܕܝܢ[1] ܗܘ[2] [1]because [2]he was [1]the son [3]of man. 4thly. Because it is not true that *Christ* will judge the world as man, but as GOD in the man *Christ Jesus*. So *Acts* xvii. 30, 31. *God hath appointed a day wherein he will judge the world in righteousness* (εν ανδρι ὡ ὡρισε) *in the man whom he has appointed*, *Rom.* ii. 16. *In the day when God will judge the secrets of men* (δια) *by Jesus Christ*; i. e. by the Logos or first-begotten called, *Dan.* vii. 9, 10, 11. *The ancient of days*; and *Zech.* xiv. 5. expressly *Jehovah*. So that not the man, but Jehovah, in the man *Jesus Christ*, will be judge of quick and dead. See also *John* xii. 47.

being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross; wherefore *God also hath highly exalted him, and given him a name which is above every name*; *that in the name of Jesus every knee should bow, &c.* Ps. xcviii. 1. *Sing unto the Lord a new song for he hath done marvellous things, his right hand and his holy arm hath gotten him the victory.*

That mighty power therefore which wrought upon our LORD, and raised him from the sepulchre, *Acts* ii. 24. *Loosing the* (ܚܒܠܝ hblie) *bands of death*, a power resulting from his becoming again begotten, even the first begotten from the dead; was the wages of his sufferings, his by purchase from his father, a property derived from his own meritorious obedience, the earnest (της περιποιησεως) of that *purchased possession* spoken of, *Eph.* i. 14.

It is also by virtue of this mediatorial title that our LORD prays in such confidence, *John* xvii. 24. *Father* (θελω ινα) *I will that they also whom thou hast given me, be with me where I am*; *that they may behold the glory which thou hast given me.*

But had there been no distinction of will in the Messiah or first-begotten spirit; *Christ* could not have performed his mediatorial office agreeably to the scripture account of it: and without a mediator, and (what such supposes) the agreement or contract between the son and the father; there had been no debt or demand commenced, no merit contracted, no sacrifice made, no ransom given; and, as far as we can see, no restoration or redemption contrived for man.

For

For ſince it is upon a diſtinction of will that the contract between GOD and the æonian ſpirit, his only begotten ſon, reſts for its foundation and validity; without this diſtinction, all that ſolemn account, which the ſcriptures give us of a divine treaty, muſt be meer farce and falſehood, too weak to amuſe ſilly men, much leſs thoſe great intelligent ſpectators of the other world, who long ſo earneſtly (1 *Pet.* i. 12.) to pry into (παρακυψαι) this myſtery; and to whoſe capacities it is ſo full of miracle and aſtoniſhment.

2dly. A ſecond article of the divine treaty was, That the Meſſiah ſhould have given him a kingdom, and a people.

Luke xxii. 29. *My father hath covenanted to me a kingdom* (διεθετο μοι ὁ πατηρ μȣ βασιλειαν).

Dan. ii. 44. *In the days of theſe kings ſhall the God of heaven ſet up a kingdom, which ſhall never be deſtroyed; and the kingdom ſhall not be left to another people.*

Luke i. 31—33. *And thou ſhalt call his name Jeſus, he ſhall be great, and ſhall be called the ſon of the higheſt; and the Lord God ſhall give unto him the throne of his father David, and he ſhall reign over the houſe of Jacob forever, and of his kingdom there ſhall be no end.*

Iſaiah xlii. 1. *Behold my ſervant whom I uphold, my elect in whom my ſoul delighteth; I have put my ſpirit upon him, and he ſhall bring forth judgment unto the Gentiles;* (v. 4.) *and the iſles ſhall wait for his law.* Iſaiah xix. 25. *Jehovah of hoſts ſhall bleſs, ſaying, bleſſed be Egypt my people, and Syria the work of my hands, and Iſrael my inheritance.*

And

And these are said to be given him for a retribution, and recompence, and reward; yea, and as his absolute right, so 1 *Tim.* ii. 6. *Who gave himself a ransom for all.* 1 Cor. vi. 20. *Who hath bought us with a Price.* Acts xx. 28. *Who has purchased us with his own blood.*

And from hence it is likewise evident that the æonian spirit must be distinct from the father; for he to whom this kingdom is promised as a recompence, retribution, and purchase, is that spirit who afterwards became the *Christ*; and by force of whose will and determination *Christ* suffered, or offered himself without spot to GOD; he is therefore the æonian spirit: and since that spirit who afterwards became *Christ*, did himself earn his kingdom, and receive it from the father, not as his native right, but as his acquired right; he must also be in his redeeming mediatorial character distinct from the father.

3dly. By a third article in the divine treaty, The kingdom of the Messiah was to be enjoyed by him as a son, distinct from his father.

This indeed may also be rationally infer'd from the nature of *Christ*'s right to his kingdom, *viz.* the having earned or purchased it of the father; for to possess as earned or purchased of, is to possess as distinct from the father, therefore not as the father, but as the only begotten of the father, become a mediator.

And so *Christ* as king in his kingdom appears by necessary consequence, as to be the æonian spirit, so also to be the son of GOD distinct, or become distinct from his father.

Of

Of this we are farther assured from *Daniel*; *Dan.* vii. 13, 14. *I saw in the night visions, and behold one like a son a man came with the clouds of heaven; and he came to the ancient of days, and they brought him near before him, and there was given him* (this human personage) *a dominion, and glory and kingdom, that all people and nations and languages should serve him. His dominion is an æonian dominion which shall not* (יעדה) *be taken away* (or of which he shall not be spoiled) *and his kingdom what shall not be dissolved* (or ruined לא תתחבל) all which answers to what we are taught in the passage already quoted, viz. *John* v. 27. *The father hath given the son authority to execute judgment, because he is the man-son.*

And from hence we argue as follows;

The son covenanting with GOD his father is he who enjoys the kingdom of GOD;

Therefore is he who bought or purchased the kingdom of GOD;

Therefore is he who offered up the body of *Jesus* for it;

Therefore is he by power of whose will and influence the man *Jesus* became a sacrifice;

Therefore is he to whom the term æonian spirit belongs.

The kingdom of GOD was, not only by covenant, the property of the son of GOD long before the man *Jesus* was born; but the birth and being of the man *Jesus* or son-man was in pursuance of this covenant; and this in order that the son of GOD might, in the man *Jesus*, have a body to offer up unto his father for the fulfilling the terms of such covenant with him made. Neither

Neither was the ſon of GOD meerly to offer up a body, but a body which ſhould be his own, himſelf. And therefore is the body of *Jeſus* the body of the ſon of GOD, and the perſon of *Jeſus* the perſon of the ſon of GOD, as is evident from the ſcripture accounts of this ſublime matter, which tells us, *Rom.* viii. 32. *That God delivered up his ſon for us all:* Rom. v. 10. *That we are reconciled to him by the death of his ſon: And* (Acts xx. 28.) *that we are the purchaſe of his* (viz. GOD's) *own blood; for that he offered up his body for us, and ſhed his blood for us upon the croſs.*

4thly. A fourth article in the divine treaty was, That the kingdom which ſhould reward the ſon's mediatorial ſervices ſhould become an univerſal dominion, wherein the whole creation ſhould be his ſubjects.

Iſaiah iv. 5. *The glory of Jehovah ſhall be revealed, and all fleſh ſhall ſee it together.* If. xxvii. 6. *Iſrael ſhall bloſſom and bud, and fill the face of the world with fruit.* If. xlii. 6, 7. *I the Lord have called thee in righteouſneſs, and I will hold thy hands, and will keep thee, and give thee for—a light of the Gentiles, to open the blind eyes, to bring out the priſoners from the priſon, and them that ſit in darkneſs out of the priſon-houſe.* If. xlix. 18. *Lift up thine eyes round about, and behold all theſe gather themſelves together and come to me: as I live, ſaith the Lord, thou ſhalt ſurely cloathe thee with them all, as with an ornament, and bind them on thee as doth a bride.* If. liii. 11. *He* (viz. my holy one, whom v. 10. It pleaſed Jehovah to bruiſe) *ſhall ſee the travail of his ſoul, and be ſatisfied; by his knowledge ſhall my righteous ſervant juſtify the many* (לרבים

the multitude, *i. e.* all the members of *Christ*'s fulness) *for he shall bear their iniquities.* Is. xlix. 6. *And he Jehovah said, It is a light thing that thou shouldst restore the remnant of Israel—I will also give thee—that thou mayest be my servant unto the ends of the earth.* Eph. i. 8, 9, 10. *He has abounded towards us in all wisdom and prudence, having made known unto us the mystery of his own will, according to his own good pleasure which he has purposed in himself* (ܕܒܠܡܕܡ[1] ܡܢ[3] ܕܪܝܫ[4] ܢܬܚܕܐ[2]) *even* [1]*that* (or namely that, *in the dispensation of the fulness of times)* [2]*he should gather together in one* [1]*all things (anew or)* [3]*from* [4]*the beginning*[1] *in Christ, both which are in the heavens, and which are on earth, even in him.*

The extent therefore of *Christ*'s acquisitions is no less than this his purposed recollection of all things into himself, the work of his æonian government; and the knowledge of this his purpose, is the especial privilege of his church.

SECT. III.

Of the æonian spirit.

NOW every use of the word æonian in scripture will vouch for the consistency of the account

NOTES.

[1] ܡܢ ܕܪܝܫ *ab initio, capite, principio* in this place must import like *ab integro* in Latin, so in *Virgil* we read

Magnus ab integro seclorum nascitur ordo.

the harmonious unity of the creation, being dissolved in its revolt from GOD, is to be constituted anew, repeatedly, over again, afresh in *Christ.*

account here given, at the same time that, after the vulgar acceptation of it, this word becomes in many places absurd, vain, yea ridiculous and unintelligible. Suppose only the word æon to signify an age or seculum, and that the æonian life is a life constituted secularly; with what propriety and strictness may that spirit, who now is *Christ Jesus*, be called the true æonian spirit, being in the fullest sense the GOD and soul of the æonian life, in the person of the man *Jesus?* In which person also he becomes seated in the throne of divine majesty, has all things put under him, rules all as the head of all, *Heb.* i. 3. *Upholding all things by his power*, consuming all things that oppose him, and is likewise to continue thus, in pursuance of his agreement made before the world was, the ruling GOD; till the æons and time itself shall be no more, till all be subordinated to GOD in the man *Jesus Christ*, and till even the man *Jesus Christ* becomes the omega, or concluding of all the creation.

And thus again we have propounded to our faith things not repugnant to our human notions of fitness when we read, *Matt.* xxviii. 18. *All power is given unto me in heaven and earth.* 1 Pet. iii. 22. *He is gone into heaven, and is on the right hand of God, angels, authorities and powers being made subject unto him* Eph. i. 22. *God hath put all things under his feet, and gave him to be head over all things to the church.* Heb. ii. 8. *Thou hast put all things in subjection under him;—he hath left nothing that is not put under him.*

So that the distinction of the Logos (whose is the æonian spirit) from the father is a doctrine,

much more than ſupported by the words of a ſingle text; it is the voice of the grand principles of our redemption.

It is true the manner of this diſtinction muſt be to us inconceivable; but if it might therefore be denied, we may alſo deny for the ſame reaſon that *Chriſt* is at once both GOD and man; which yet is an unqueſtionable article of our faith.

Yea the viſible, intelligible, æonian nature of *Chriſt* is not only diſtinct from the father, but can alſo act uninformed by his inviſible incomprehenſible nature; and from hence we obſerve that admirable variety in the motions of his ſoul, now become human, thro' all the goſpels; where ſometimes we ſee him affected with ſo ſublime a ſentiment as ſcarcely to remember that he is a man, engaged among earthly creatures; at other times again, ſo depreſs'd and humble, as ſcarcely to advert to his being Jehovah from heaven.

And his ſpeech being always the language of his heart, we hear him talk ſometimes as tranſported with the ſenſibility of his native glory and fellowſhip with his holy father; at other times again, when immerſed in the mortifying ſenſations of his human infirmities, as meer man.

Nor is this difference leſs conſpicuous in him even before his ſtate of manhood; inſomuch that, tho' the old teſtament ſpeaking of him as the Jehovah GOD, calls him the only GOD, the almighty GOD, beſides whom there is no one, no other, none elſe; yet when it ſpeaks of him ſingly as Jehovah Logos, it tells us, *Gen.* vi. 6. [1] וינחם [2] יהוה [3] כי [4] עשה [5] את [6] האדם [7] בארץ ויתעצב [8] [9] אל [10] לבו [1] *and it repented* [2] *Jehovah* [3] *that*

[3]*that* [4]*he had made* [5]*the* [6]*man* [7]*on the earth* (i. e. that he had undertaken his terreſtrial œconomy with us); [8]*yea, he grieved himſelf* [9]*to* [10]*his heart.*

So that as the human ſon of GOD was forſaken of him, to his agonizing, even to the ſweating of blood in the garden, and to his ſuffering for our redemption; in like manner had the angelic ſon of GOD been before forſaken of him, to a ſtate of ſorrowful repentance over us. For it was Jehovah in his angelic nature only that grieved; and he was forſaken to this ſtate of grief proviſionally to his future incarnate ſufferings: ſo amazingly is the ſon of man the concern of the almighty GOD!

Yet then we may ſuppoſe that this ſtate of our LORD's grief could have been only critical; for when his internal ungenerated nature (which had ſuſpended its ſenſible influences for a while) again exerted itſelf within him, he muſt have ſeen alſo with joy, what St. *Paul* afterwards learnt of him, viz. *Rom.* xi. 29. *That the gifts and callings of God are* (αμεταμελητα) *without repentance*; or as we read it in the ſyriac teſtament, that (ܠܐ[1] ܗܦܟ[2] ܐܠܗܐ[3] ܒܡܘܗܒܬܗ[4] ܘܒܩܪܝܢܗ[5]) [3]*God* [2]*alters* [1]*not* [4]*in his gifts,* [5]*and in his callings.*

But what can mortal (that is ſinful) thought preſume upon theſe ſublime matters? We can only ſay, that they are reaſonably inconceivable? As ſays the poet:

"How GOD exiſts, and what he is,
"His own omniſcience only ſees."

Agreeably to what our LORD himſelf ſays, *Matt.* xi. 27. *No one* (ὑδεις) *knoweth the ſon but the father; neither knoweth any one the father, but the ſon, and he to whom the ſon will reveal him.* Nor

Nor is this to be wondered at, since the creature knows not how himself is at one and the same time both distinct from, and subsisting in him, who is *Rev.* iii. 14. (ἡ αρχη της κτισεως τε θεου) *The beginning of the creation of God.*

Irenæus therefore writes very discreetly upon this head:—*Si quis autem nobis dixerit* quomodo *ergo* filius prolatus a patre? Dicimus *ei* quia prolationem istam, *sive generationem, sive nuncupationem sive adapertionem, aut quomodolibet quis nomine vocaverit*, generationem ejus inenarrabilem *existentem* nemo novit, *non Valentinus, non Marcion, neq; Saturninus, neq; Basilides, neq; angeli neq; archangeli, neq; principes, neq; potestates*, nisi solus qui generavit pater, et qui natus est filius. *Inenarrabilis itaq; generatio ejus cum sit*, quicumque *generationes et prolationes*, enarrare nituntur, non sunt sui compotes, *ea quæ inenarrabilia sunt narrare promittentes.*

'Should any one ask us, how then is the son 'produced from his father? We answer that the 'production, or generation, or pronouncing, or, 'by whatever other term one calls it, his ineffable generation, no one knows; neither *Valentinus*, nor *Marcion*, nor *Saturninus*, nor *Basilides*, nor angels, nor arch-angels, nor principalities, nor powers, but the father alone who 'begat, and the son who was begotten. And 'since his generation is ineffable, they whoever 'attempt to declare it, are *to be reputed* not in 'their right senses, pretending to speak things 'unspeakable.'———Irenæus lib. 2. chap. 48.

But I have now said on this subject all which I think needful to my present purpose.

LET-

LETTER VIII.

GOD *wills effectually that all men ſhall be reſtored.*

TO ——

SIR,

SECT. I.

SCEPTICKS and Deiſts ſuppoſe themſelves to have advanced an invincible argument againſt the ſcriptures, when they tell us that theſe deſcribe the GOD of the chriſtians as either cruel, implacable, unjuſt; or elſe, which is no leſs abſurd, impotent and unfortunate in his labours; being found unable to effect his purpoſes in his own creation.

For ſay they, its abettors divide themſelves into two parties, both of which maintain as a certain truth the eternity of hell torments: only the one party preſumptuouſly avows, that GOD has made

made a vaſt number of his creatures ſenſible and patible, with a predetermined purpoſe that they ſhall endure in the flames of hell, which ſhall never be quenched, an endleſs and exquiſite pain and wretchedneſs; while the other party, ſay they, being a better natur'd people, will have it that theſe poor ſufferers are damned to their eternal miſery, not by the poſitive decree of their creator, for that GOD is benevolent and merciful, but becauſe, tho' he would fain have obviated their fate, and prevented their torments, this could not juſtly be effected; in defiance of all his wiſdom, love and power, not only the bulk of mankind, but, among theſe, many alſo of his darling people, even thoſe he once called the ſheep of his paſture, muſt become doom'd to tortures that ſhall laſt, like himſelf, to all eternity.

The poet deſcribes the loſt ſheep expoſtulating in flames as follows:

" And canſt thou then look down from perfect bliſs,
" And ſee me plunging in the deep abyſs?
" Calling thee father, in a ſea of fire;
" Or, pouring blaſphemies, at thy deſire?
" With mortal anguiſh, wilt thou raiſe thy name,
" And by my pangs, omnipotence proclaim?"

So that, tho' the end (ſay they) which the GOD of the chriſtians might have in creating were, according to the latter, worthy this his infinite bounty and benevolence; yet as his wiſdom and power were not adequate to his love and goodneſs, he could not ſucceed in his attempts, conſiſtent with his creatures native liberty; and upon this account he muſt, as a patient, hear their

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rage and blaſphemies, and be witneſs of their fruitleſs diſtreſs and agonies, thro' all eternity.[s]

This their argument the Scepticks alſo deem juſtified by the following ſcripture paſſage, viz. 1 *Tim.* ii. 4. *God will have all men to be ſaved*; for ſay they, if GOD wills this which will not be, he wills impotently and in vain, and not as a GOD omnipotent, and from whom all defects muſt be removed.

Let us then examine this ſcripture paſſage in the original languages, 1 *Tim.* ii. 1—4. *I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and thankſgiving be made for all men; for kings, and all that are in authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty; for this is good and acceptable before God our* (ſyr. ܡܚܝܢ) *life-giver, or* (gr. τε σωτηρος ἡμων) *our reſtorer; who wills that all men* (according to the vulgar tranſlation) *be ſaved*; (but according to the greek σωθηναι) *be recovered or reſtored* (and accord-

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[s] GOD is to be called good only in ſo far as he wills and does good to his creatures; but he is good to all, or univerſally; therefore he muſt will and do good to all, or univerſally; *i. e.* he muſt work or decree the good or happineſs of all, in general, and every one, individually, of all his creatures. We muſt however conſider well here, what deſerves to be called doing good; becauſe that which may ſeem a good to us at preſent, may in its iſſue prove an evil, at leaſt may introduce what is ſo.

ing to the ſyriac ܢܝܚܘܢ[t]) *ſhall live, revive, or recover* (ſyr. ܘܢܬܦܢܘܢ) *and be converted to the acknowledgement of the truth.*

But from this paſſage thus tranſlated either by the greek or ſyriac, all the abſurdity vaniſhes: it only

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N O T E S.

The words to ſave, ſaviour, ſalvation, &c. ſo much uſed in our new teſtament, convey not the true force of the greek, σωζω, σωτηρ, σωτηρια, *&c.*

[t] In the greek teſtament this paſſage runs thus: ὁς παντας ανθρωπους θελει σωθηναι.——In the ſyriac, ܘܗ[1] ܕܟܠ[2] ܕܒܢܝ[3] ܒܢܝܢܫܐ[4] ܕܢܚܘܢ[5]

[1] *ipſe* [2] *qui vult* [3] *ut omnes* [4] *filii hominum* [5] *vivant.*

But *firſt* we affirm that the word ſaved can by no means be a fit tranſlation of the greek σωθηναι in this paſſage, becauſe what it imports is ſo contrary to the ſentiments of an apoſtle who ſo well knew that all men would not be ſaved from the wrath of GOD, *Col.* iii. 6. *Which ſhould come upon the children of diſobedience.* St. *John* in a like caſe ſpeaks thus, 1 *John* v. 16. *If any man ſee his brother ſin a ſin which is not unto death, he ſhall aſk, and he will give him life for him that ſinneth not unto death: there is a ſin unto death, I ſay, that he ſhall not pray for it*; for GOD willeth not that his people ſhould pray in vain. *Deut.* iii. 26. *Jer.* vii. 16. xv. 1.—

But can it be believed otherwiſe than that St. *Paul* muſt have thought too like St. *John*, to have advis'd *Timothy* to pray for what he well knew could never be? Whereas on the other hand, ſuppoſing St. *Paul*'s directions to *Timothy* to have been only to recommend all men in his prayers to the mercy of *Jeſus Chriſt*, this was acceptable to GOD, and a praying after the mind of GOD; ſince his will is that all men ſhall be reſtored, or recover their original ſpiritual life; and ſo be delivered from a ſtate of miſery.

only assures us that GOD wills (what at present is not, but by the efficacy of his will we doubt not shall in its due time be accomplished, viz.) that all men shall live, or (as in the greek σωθηναι) be

 recovered,

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It is also a praying to some purpose, not only because GOD knows how to shew mercy to those that perish, as well as to those that are saved; but also because he has in his eye the real, tho' distant, restitution, delivery, and quickening of all his creatures, having 1 *Tim.* ii. 6. *Given himself a ransom for all, to be testified in due time* (το μαρτυριον καιροις ιδιοις).

But, 2dly. It being evident that St. *Paul* could not order *Timothy* to pray that all men might be saved; we will examine what he must have advised *Timothy* to in the word σωθηναι; and this will appear in the following texts, where the words σωζω σωζομαι must evidently intend, what is very different from the meaning of our english words TO SAVE, TO BE SAVED, as that word is usually understood by us.

Matt. ix. 21, 22. *And the woman (*with the issue of blood*) said within herself, If I may but touch his garment* (σωθησομαι) *I shall be* (not saved, but) *restored to health*; *and the woman* (ἐσωθη) *was* (not saved, but) *restored to health from that hour.* Mark v. 21, 22, 23. *And Jairus besought him greatly, saying, I pray thee lay thy hands upon her* (ἱνα σωθη) *that she (his daughter) might* (not be saved, but) *be restored to health.* Mark vi. 56. *And as many as touched him* (εσωζοντο) *were recovered to health.* John xi. 12. *And his disciples said, Lord, if he* (Lazarus) *sleep* (σωθησεται.) *he shall be* (not saved, but) *restored to health.* Acts xiv. 9. *And Paul perceiving that he had faith* (σωθηναι) *to be restored to health, said,* ———See also, *Luke* viii. 36. xviii. 42. *Acts* iv. 9.

recovered, or reſtored, and come to the acknowledgement of the truth. It is not ſaid he wills that all men (τηρηθηναι) ſhould be ſaved, viz. from the wrath appointed to fall upon this world, or on

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James v. 15. and page 46 in the notes, where a like remark is made on a quotation out of *Sophocles*.

Hence then let us take our notion of the words σωζω σωζομαι when applied to the following texts: 1 *Tim.* ii. 4. *Who wills that all men* (σωθηναι) *ſhould be* (not ſaved from the wrath prepared, but) *reſtored to health, and come to the acknowledgment of the truth.* John iii. 17. *God ſent his Son into the world, that the world thro' him might be* (not ſaved from hell, but) *reſtored to health* (ινα σωθη ὁ κοσμος δι αυτου). 1 *Tim.* iv. 10. *Who is the* (σωτηρ) *reſtorer of all men, eſpecially of the faithful*; (becauſe he ſaves them even from the wrath prepared.) 1 *John* iv. 14. *We do teſtify that the father ſent the ſon to be* (σωτηρα τε κοσμε) *the reſtorer of the world*, notwithſtanding its previous doom to the æonian fire. So again, *John* iv. 42. *This is indeed the reſtorer of the world, the Chriſt*, (αληθως σωτηρ τε κοσμε, ὁ χριστος) i. e. becauſe the world's recovery, or reſtoration, will be its laſt reſource in *Chriſt*, therefore is our LORD thus called, its reſtorer.

A critical obſerver will, I think, find the words σωζω σωζομαι, when ſpoken with reference to a ſtate of evil or danger into which a man is fallen, to ſignify to deliver, to reſcue: ſo *Mat.* xxvii. 42. *He delivered* (εσωσεν) *others, can he not deliver* (σωσαι) *himſelf.*

But when ſpoken in reference to a ſtate of happineſs or bleſſing loſt, or from which man is fallen, it ſignifies to reſtore, or recover: ſo *Luke* xix. 10. *The ſon of man is come to ſeek and* (σωσαι το ἀπολωλος) *to recover that which is loſt.*

on the wicked in general; ſcripture ſpeaks nothing of, is quite ſilent as to any ſuch will in GOD; it ſays only that it is the will of GOD that all ſhall live, or be reſtituted, or reſtored.

SECT. II.

Of damnation and reſtoration.

ALL men as ſons of *Adam* are under doom of æonian death, all men as heirs in *Chriſt* are deſtined to an æonian life: but then this life, being

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So that tho' in engliſh we ſay a man is *delivered* out of a ſtate of danger or miſery, and that he is *reſtored* into a ſtate of ſecurity or happineſs, yet in greek the ſame word ſerves both purpoſes.

But I no where find that the verb σωζω imports the ſame with the verb τηρεω; when the *Greeks* would ſignify to ſave, preſerve, or keep from miſchief they uſed the verb τηρεω; ſo *John* xvii. 15. *I pray not that thou ſhouldſt take them out of the world, but that thou ſhouldſt ſave, preſerve, or ſecure them* (ινα τηρησης αυτους) *from the evil one.* Rev. iii. 10. *I will preſerve, ſecure, or ſave thee* (τηρησω σε) *from the hour of temptation which ſhall come upon all the world to try them.* Jude 1. *Jude the ſervant of Jeſus Chriſt to the ſanctified by God the father, preſerved, ſecured, ſaved* (τετηρημενοις) *in Jeſus Chriſt, &c.* 1 Theſ. v. 23. *I pray God your whole ſpirit, ſoul and body be preſerved, ſecured, ſaved* (τηρηθειη) *blameleſs, unto the coming of our Lord.* And thus it is alſo ſaid of wordly treaſures; as *John* ii. 10. *But thou haſt preſerved, ſecured, or ſaved* (τετηρηκας) *the good wine until now.*

being in *Chriſt* only as the root, muſt firſt be by him quickened in a man, before that man can live; and this quickening is his reſtoration; when we are begotten of GOD, then only are we reſtored, by having a new ſpiritual life begotten in us, by being quickened in *Chriſt*'s æonian life, *i. e.* by being new begotten of our ſecond *Adam* as really as we were before of our natural parent.

But then where this regenerating does not happen before the day of the divine wrath is diſcloſed, there is damnation; or the being condemned to the ſuffering of that wrath; as the reverſe of this is ſalvation, or the being ſaved from the power of that wrath: and thus you arrive at the difference between the terms reſtored and ſaved.

Neither life nor ſalvation belong to us as men; as men we are all obnoxious to divine wrath, and doom'd to the terrors of the æonian death; wrath is our natural element, and death our natural tendency. Yet then when *Chriſt*'s ſeed of immortality is within us; that which in the loſt may ſeem to be the wrath of GOD reveal'd, will prove in us a kindling of life inſtead of death, and heaven inſtead of hell.

And now let us put our queſtion, it being the will of GOD that all men ſhall be reſtored, or become quick in ſpiritual life, when ever this happens, viz. that all men do ſo live, is not the will of GOD in this reſpect accompliſhed? And may he not then have reached an end in creating man worthy his love and benevolence? If GOD created man for the enjoyment of the divine life, the purpoſe of GOD is effected when the

the divine life, is generated in a man; alſo the works of ſatan, which *Chriſt* came *to diſſolve*, 1 *John* iii. 8. (ἵνα λυσῃ τα εργα τȣ διαβολȣ) are then in that degree diſſolved.

Or to apply the term deliver in this caſe; GOD expreſſly willeth that all men ſhall be delivered from their miſery; this their deliverance muſt therefore certainly be in its due time: but GOD willeth not expreſſly that all men ſhall be kept, preſerved, or ſaved from falling into miſery; miſery therefore may happen to many; there is no decree of GOD againſt it; it ſtands among the poſſibilities of nature.

Tho' what has been already ſaid may prove a ſufficient anſwer to the above-mentioned Objections of the Deiſts and Scepticks; I ſhall however proceed to give you briefly my preſent ſentiments concerning what we call will in GOD. But this I muſt reſerve for the ſubject of my next to you.

LET-

LETTER IX.

Of the explicit and implicit will of GOD.

TO ——

SIR,

SECT. I.

IN treating on the will of GOD, I ſhall conſider it in two reſpects.

I. As exiſting in its original freedom in the divine mind unexpreſſed, unproduced, unformed, having only an eſſence in GOD; tho' diſcoverable to us by analogy and reſemblance with what we find in the only begotten ſon our creator, his true type or pattern.[u]

II. As

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Our relation to the Logos as our GOD.

[u] We are taught of the Logos or (πρωτοτοκος) firſt-begotten, *Col.* i. 17. *That he is before all things, and*

II. As expoſed, given forth, produced; as we behold it in active exiſtence, exhibited in, and expreſs'd by the ſon of his love, in whom we call it his decree, or will declared. For diſtinction ſake, and that we may ſpeak the more clearly of ſcripture repreſentations, the firſt of theſe we will call the implicit will of GOD, the ſecond the explicit will of GOD.

By the implicit will of GOD I therefore mean, that ſimple velleity in the divine mind which lives there eternally, even while as yet undecreed, unproduced, unexhibited.

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by him all things (συνεςηκε) *conſiſt*; or that there is, 1 *Cor.* viii. 6. *One Lord Jeſus Chriſt, by whom are all things, and we by him.* Acts xvii. 24, 25, 28. *Who made the world and all things that are therein;—who giveth to all life, and breath, and all things;—in whom we live, and move, and have our being;—for we are all his offspring.*

The Logos or firſt-begotten is alone the offspring of the father: but we are the offspring of the Logos. As ſays *Clemens Alexandrinus* (ἡ μεν γαρ τε Θεε εικων ὁ Λογος αυτε; εικων δε τε Λογε ὁ ανθρωπος) 'the image of 'GOD is his Logos or word, the image of the Logos is 'man.' *Admon ad Gentes.*

It is true the Logos is to moſt men, as worſhipped by the *Athenians*, the unknown GOD; yet this is ſo becauſe, *Rom.* i. 28. *As they approved not to retain God in their knowledge, he gave them up to a mind* (αδοκιμον) *void of judgment*; even that judgment which all men might otherwiſe make concerning him; for *Acts* xiv. 17. *He left not himſelf without a witneſs, in that he did*

This being implied in the nature of GOD, we will here, for conveniency of conception, aſcribe to the father as his eſpecial character; and it is diſcoverable to the creature in the harmony of thoſe excellencies which we attribute to the Logos our creator, whoſe likeneſs we bare, and therefore whoſe good pleaſure we conceive: Seeing the will of the Logos, we can conceive of his father's will, by preſuming its harmony therewith.

In contraſt hereto we ſet the explicit will of GOD; whereby we mean what exiſts, as produced

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good, and gave us rain from heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs.

But the father of the Logos, by whom the Logos doth all theſe things, is unknown to all beſides the Logos only; unknown thro' his eſſential diſtinction from the creature; 1 *Tim.* vi. 16. *Dwelling in the light which no man can approach unto, whom no man hath ſeen, nor can ſee.*

The perſonal diſtinction between the Logos and his father ſeems conceivable to us in the following reſpect, viz. that the father is the eſſential ſource of all poſſibility, ungenerated, and ſo concealed in the divine inviſible fulneſs; whereas the Logos is this eſſential ſource of all poſſibility, generated, and ſo revealed, and expoſed to thoſe who are created into a likeneſs of his nature; and this production ſeems to be the ground of their diſtinction of wills; and yet this is a diſtinction conſiſtent with a fundamental ſameneſs.

But that will which we vulgarly call the will of GOD, and which to us is intelligible, is properly the will of

duced or exhibited out of the father, in his word or Logos, his æonianly or temporally form'd will.

This we aſcribe to the Logos or only begotten ſon of GOD, as remarkably belonging to his office and character; and it is cogniſable to man, and poſſibly to all other creatures, thro' him only, and that by revelation.

By revelation we here mean not meerly the written word of GOD, but every other way of diſcovering the mind of GOD with certainty.

So then, when we ſpeak of the implicit will of GOD, we here mean that which is ſuppoſed to ſubſiſt in GOD, as the original and father of

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the Logos our creator, whoſe offspring we are; and his will is intelligible to us becauſe we are his offspring.

By being his offspring we perceive the propriety of goodneſs, juſtice, truth, and virtue; and the deformity of malice, unrighteouſneſs, falſhood, and vice; i. e. the Logos is intelligible to us by what we learn of him in our ownſelves. And therefore St. *Paul* tells us *Rom.* xii. 2. that in order to a true teſt of his will, we muſt have our minds *renewed and transformed*; *for that* (Eph. v. 8, 10.) *we are to prove what is acceptable unto the Lord, by becoming light in the Lord.*

Our perception of virtue or fitneſs, is not the reſult of reaſoning, or juxta-poſition; but of our ſpiritual feeling and inward light; *John* i. 9. *He is that true light, which lighteth every man that cometh into the world.* This, however, may in ſome wicked people be much obſcured, and in others as it were loſt.

So then we know the divine will by the Logos; but the Logos, exiſting in an immediate ſenſation, and uninterrupted viſion of the will of his father, frames all whatever he does by this as his meaſure and archetype.

the Logos; and when we ſpeak of the explicit will of GOD we mean the copy and likeneſs of the former, and as ſubſiſting in the Logos or only begotten ſon of GOD: for as the ſon of GOD is the expreſs image of the father, yet diſtinct from the father; ſo is the will of the ſon of GOD the expreſs image of the father's will, yet diſtinct from it.

SECT. II.

The implicit and explicit will of GOD *contraſted.*

THE *implicit will of* GOD, above conſider'd, we may conceive as exerting no active force or power upon the creature, otherwiſe than thro' the ſon: we may alſo conceive of it as temporally reſiſtable; yea, as violently reſiſted by the creature. For all the works of ſatan which *Chriſt* came to looſen or diſſolve, all the diſtreſſes and miſeries of human life, all the defects, confuſions and deformities in the natural world, all that which the ſcripture forbids or complains of as odious and repugnant to the divine nature, is alſo odious and repugnant to this implicit will of GOD; for GOD forbids only what he diſlikes, and complains only of what is hateful to him.

But that *explicit will of* GOD which ſubſiſts in *Chriſt* as firſt-begotten, ſeems to be irreſiſtable;[w] and to

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[w] This is thus deſcribed in many parts of ſcripture. See *Gen.* xviii. 4. l. 19. *Iſ.* xlvi. 10. *Rom.* ix. 19. but

to have in it an effectuating energy which no creature can withstand; this is excellently described by *Moses*, *Gen.* i. 3. *And God said, let there be light, and there was light*; (v. 6--) *and God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters; and it was so. And God said, let there be lights in the firmament of the heavens; and it was so.*

The *implicit will of* GOD seems to have, as the object of its concern, singly his only begotten son; however for him, and that he may *see the travail of his soul and be satisfied*; it likewise seems to concern itself with the essences of all things, and with contingents of all kinds, even all that may not as well as that may exist.

Any of the possibilities of futurity surveyable in the divine mind, one should think, might become matter of divine favour and complacency, without having actual existence decreed them; without being pronounced creatures. And it seems as tho' GOD had thus, in his implicit will, approved of the creation long before it was created

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the passage in *Job* is very expressive. *Job.* xlii 2. *I have known that thou canst do all things, and that no thought conceivable in thy divine mind shall be cut off from thee* (יבצר *decisa erit, prohibetur; id est, non prohibetur a te quicquam eorum quæ tibi venerint in mentem*) or be impracticable to thee; and so *Christ* himself says, *Luke* i. 37. *With God nothing shall be impossible*, i. e. with GOD as he is pleased to operate in his first-begotten the Logos.

ated: and this his approbation, we call his velleity or unactive will, since his will, thus regarded, expresses some approbation of what it forbears to produce.

The *explicit will of* GOD has for the objects of its concern the whole creation external to, and distinct from GOD: It regards the several creatures as related both to himself, and to one another, naturally or accidentally; and to the several ends and purposes he has in them. It regards them, not only as what they were when they came pure and simple out of his forming hands, but as they now are deformed, and different, creatures by their sin and rebellion.[x]

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The expediency of a mediatorial GOD *to the happiness of the creature.*

[x] LET us here consider that upon the existence of the creature, GOD became otherwise related than whilst himself was THE ALL; that he became in some manner so concerned with his dependants, as that his being influenced and affected by them should be absolutely necessary for the creature's good; and then the idea of a mediator at once appears quite reasonable.

But when the creatures are farther considered as both variable and to vary; as liable to unnatural contingencies, yea as actually fallen, divided into differencies, and deformed with strange contrarieties and repugnancies; a mediator, partaking of both the divine and the created nature, by being inconceivably connected with the latter, and so invested with a vicarial office; appears, much more than reasonable, a sentiment of most delightful propriety.

The *implicit will of* GOD is immutable, becauſe it is implied in his immutable nature, and has its foundation in that central principle, whence we ſuppoſe his excellencies radically to reſult.

Thus an immutable benevolence is one of the attributes of what we call GOD's implicit will, becauſe it is implied in his nature love; has its foundation in his very eſſence. And as GOD cannot

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We may ſuppoſe in ſuch an one, what cannot well be preſumed in the divine eſſence, a ſenſation or feeling of the creatures evils and caſualties. Tho' nothing can move GOD in his original nature, tho' no creature can have any neceſſary connection with this, yet certainly the caſe is far otherwiſe with our LORD the ſon of GOD; we find in him *one* (Heb. iv. 15) *that cannot but be touched with a feeling of our infirmities*; for having our real genuine nature in his own ſelf, in and thro' that nature there lives in him ſuch a ſuſceptibility of relative impreſſions from our neceſſities, and ſo of ſolicitude in behalf of us, and of ſympathetical Attachments to us, that he cannot but love us. Yea and does not the ſcripture give us to underſtand that our mediator (tho' not in himſelf, and as the ſon of the father, yet as the head of his body the church, and as the reſource, or uniting point, of the creation, *i. e.* as now related to his creatures) is even imperfect, or ſhort of what he is intended to be, without us? *Col.* i. 19. *It pleaſed God that in him ſhould all fulneſs* (*i. e.* both eternal and created) *dwell.* Ep. iv. 10. *He is aſcended far above all heavens, that he might fill all things.* The Logos then is not only neceſſary for our creation, he is forever needfull for us.

not diminiſh his benevolent will, becauſe emergent from his nature love; neither can he diminiſh his implicit will, becauſe that ſame lovely nature is alſo its ſource.

The *explicit will of* GOD is mutable and conditional; and it exiſts thus in *Chriſt* with a view to his concern with mutable creatures, and their complicated circumſtances; and this ſeems to be the foundation of our bleſſed LORD's wonderful prayer to his father,[y] *that this cup* (whatever he thereby meant) *might paſs away from him*, *Mat.* xxvi. 39; and of his no leſs myſterious lamentation over *Jeruſalem*, (*Mat.* xxiii. 37.) and of all his conditional diſpenſations, (*Rev.* iii. 20. *Ez.* xviii. 23.) and of the aſtoniſhing efficacy of prayer. So *James* v. 16, 17, 18. *Jonah* iii. 5—10.

The *implicit will of* GOD affects not immediately any creature, but leaves the whole creation both to will and act in its full liberty; ſo that all the efforts and tranſactions of evil creatures are one continued oppoſition to it. *Acts* vii. 51. *You do always reſiſt* (ἀντιπιπτετε bare againſt) *the Holy Ghoſt, as your fathers did ſo do you.*

The *explicit will of* GOD is the power of every creature; without it no creature can be or act, and no event can happen; both good and evil exiſt, continue, and have their effect by this. *Iſaiah*

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[y] We may eaſily ſuppoſe our LORD to have known that his father's will was at liberty to decree or pronounce, and ſo to produce explicitly, as he pleaſed. See *John* viii. 28, 29. *John* v. 19, 20. *And without his will*, himſelf he tells us, *can do nothing*.

Isaiah xlv. 7. *I form light and create darkness, I make peace and create evil; I Jehovah do all these things.*[z]

The *implicit will of* GOD regards nothing as lovely but (what is so) his only son;[a] those who are in the image and likeness of his son (*i. e.* to whom his holiness is imparted); and those who are dear to him upon his son's account. The last in scripture terms are called *accepted in the beloved*, and mentioned in the following manner; *John* xvi. 26.—*And I say not unto you that I will pray the father for you, for the father himself loveth you, because you have loved me, and have believed that I came out from God.* Gal. iv. 7. *Now after that ye have known God, or rather are known of God, how, &c.* 1 Cor. viii. 3. *If any man love God, the same is known of him.*

By this his implicit will, GOD seems to renounce all concern with what is wicked, and to repel every evil creature from his presence. *Hab.* i. 13. *He is of purer eyes than to behold evil, and cannot look upon iniquity.* James i. 13. *God cannot be tempted with evil, neither tempteth he any man.* For the contrariety between GOD and sin is as that

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[z] *Amos* iii. 6. *Shall there be evil in a city, and I Jehovah have not done it?*

[a] The father loveth no one necessarily besides his son; and he being his own true image and perfect self, is adequate, and singly so, to all the divine capacities of love and enjoyment; the one sufficient object for the whole exertion and display of infinite benevolence.

between light and darkneſs; 1 *John* i. 5. *God is light and in him is no darkneſs at all.*

The explicit will of GOD permits providently the wicked in all kinds of evil and wickedneſs; makes uſe of both good and bad to ſubſerve his end;[b] engages both men, devils,[c] and all the perverſeſt powers that are or will be, in its ſervice:[d] and exerting itſelf in the midſt of all confuſion and miſchief, guides the malice of his creatures

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[b] Pſ. lxxviii. 49. *He caſt upon them the fierceneſs of his anger, wrath, indignation and trouble, by ſending evil angels among them.* Ez. xiv. 9. *And if the prophet be deceived when he hath ſpoken a thing, I the Lord* (i. e. Jehovah) *have deceived that prophet.* Rom. i. 24. *Wherefore God gave them up in the luſts of their own hearts to uncleanneſs;* (ver. 29.) *being filled with all wickedneſs.* —Jer. vi. 21. *Therefore I will lay ſtumbling blocks before this people, and the fathers and the ſons together ſhall fall upon them.* Iſ. lxiii. 17. *O Lord, why haſt thou made us to err from thy ways, and hearden'd our heart from thy fear? Return* ———

[c] 1 Kings xxii. 23. *The Lord hath put a lying ſpirit into the mouth of all theſe thy prophets; and the Lord hath ſpoken evil concerning thee.* Judges ix. 23. *And God ſent an evil ſpirit between Abimelech and the men of Sichem, &c.*

[d] 2 Theſ. ii. 11.—*For this cauſe God will ſend them a ſtrong deluſion that they ſhould believe a lie, that they all might be damned who believed not the truth, but had pleaſure in unrighteouſneſs.* 1 Tim. iv. 1. *Now the ſpirit ſpeaketh expreſsly that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits and doctrines of devils.*

tures and regulates the profoundeſt of their evil productions, to more profound and more ſolid, tho' ſecret good.[e] Inſomuch that ſatan himſelf knows not how to reſiſt the implicit will of GOD, without ſerving the purpoſes of his explicit will. Yea ſatan becomes in all he contrives a moſt important inſtrument in the ſublimeſt plan of created good.[f]

SECT. III.

Reflections on the above diſtinguiſhed will of GOD.

WE may reaſonably preſume that all our philoſophical inquiries, and reſearches into nature would at once be anſwered in a competent knowledge of the Logos. Becauſe ſince

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[e] The good thus contrived is hitherto revealed only as touching the firſt fruits; ſo *Rom.* viii. 28. *And we know that all things work for good to them that love God, to them who are called according to his purpoſe.*

[f] Rom. ix. 17. *The ſcripture ſaith unto Pharoah,* (who was a type of ſatan) *even for this very purpoſe have I appointed thee, that I might ſhew my power in thee.* Ver. 18. *Therefore he has mercy on whom he will have mercy, and whom he will he hardeneth.* Ver. 22. *And willing to ſhew his wrath and to make known (το δυνατον αυτε) the capability of his power,* or what effects it was able to produce (i. e. was potential of) *he endureth with much long-ſuffering the veſſels of wrath fitted for deſtruction.*

nature reſults from the GOD of it, who is the Logos; the knowledge of him ſeems to imply the knowledge of his productions.

And if we could ſee the Logos as he is, the knowledge thence reſulting, would in all likelihood give us alſo a view of that diſtinction which aroſe between himſelf and his father, by his becoming the firſt-begotten; and ſo of conſequence we might diſcover how the will of the Logos, altho' ever regulated by, yet becomes diſtinct from his father's will; as alſo how the creation ſprung from hence; that is, as we imagine it, a finite from an infinite. But all this is at preſent altogether inconceivable to us.

At preſent, the implicit will of GOD, as viſible to the creature by ſemblance and in parts, is, like the members of a machine not underſtood, myſterious, and unaccountable: yea, we cannot penetrate the reaſons and proprieties even of its diſpenſations; who can explain how wrath, and pain, and miſery ſhould be allowed of in the creation of GOD; ſhould prove a contrivance of his love, and infinite benevolence; or in anywiſe ſubſerve or tend towards conſummate happineſs? And yet, this our darkneſs notwithſtanding, that ſo it does, we cannot doubt, when we behold our LORD himſelf drinking of his bitter cup, bound to the pillar, trembling under the tormenting laſh of the Scorpio, and nailed to his croſs; of whom ſays the Poet:

" ——— That *healing hand*—
" The ſkies it form'd; and now it bleeds for me—
" But bleeds the balm I want—yet ſtill it *bleeds*;
" Draw

" Draw the dire ſteel—ah no!—the dreadful
bleſſing
" What heart, or can ſuſtain, or dares forego?
" There hangs all human hope: that nail ſupports
" Our falling univerſe: that gone, we drop;
" Horror receives us, and the diſmal wiſh
" Creation had been ſmother'd in her birth.—
" Darkneſs his curtain, and his bed the duſt;
" When ſtars and ſun are duſt beneath his throne!
" In heaven itſelf can ſuch indulgence dwell?
" O what a groan was there? A groan *not his:*
" He ſeiz'd our dreadful right, the load ſuſtain'd;
" And heav'd the mountain from a guilty world.
" A thouſand worlds, *ſo* bought, were bought too
dear."

When we view this amazing object, we cannot but acknowledge it a moſt convincing evidence that infinite love is indeed capable of beholding the miſeries of what it loves, with a view to its happineſs: Yea, and not of beholding only, but of enduring itſelf the utmoſt extremities in proſpect of future good.

For it was the bands of our LORD's love that bound him to the pillar; and the nails of his compaſſion that faſtened him to the croſs: No other bands, and no other nails could have held him; no material cords could have confined him, whom the ſepulchre could not hold; no iron nails could have detained him; who *Acts* i. 9. *While they beheld was taken up, and a cloud received him out of their ſight.*

If any one will diſpute what we here advance concerning the explicit will of GOD, as eſpecially viſible

visible in the Logos, *him with whom we have to do*, and as the exact pattern of that implicit will of GOD which we call his immutable will, and of which we can have no adequate idea or conception; let him first teach us better, and we will hear him: but at present we both see no absurdity in this opinion, and think it reasonable: for as the son is the express image of the father, so must his will be the express image of the father's will; and in proof that it is so, we think we have many scripture testimonies.

Thus says our LORD, accommodating this great truth to our human conceptions. *John* viii. 28, 29. *I do nothing of myself, but as the father has taught me, so I speak; and he that sent me is with me: the father has not left me alone, for I do always those things that please him.* Again, *John* v. 19, 20. *The son can do nothing of himself, but what he seeth the father do; for whatsoever thing he doth, these also doth the son likewise; for the father loveth the son, and sheweth him all things that himself doth: and* (ver. 30.) *I seek not my own will, but the will of the father who hath sent me.*[g]

And

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[g] We above observed that our LORD, knowing the will of GOD in its inmost centre, governs his creatures, and conducts himself in exact conformity to it. But notwithstanding this, *Christ*'s conduct as it appears to the creature, may seem repugnant to the will of his father, and such seeming repugnancy is owing to the narrowness of our apprehensions, and weakness of our judgments; for tho' our LORD sees in the bosom of

And as man by an innate propenſity wills always what he thinks his own good; ſo our LORD being the GOD of nature, ſeeks indefatigably the good of his creatures: *Iſ.* lxiii. 15. *The ſounding of his bowels and of his mercies is towards us*, and all the workings of his will tend inceſſantly to our ultimate, and higheſt happineſs: *Carior eſt illi homo quam ſibi*; man is dearer to him than to his very ſelf.

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his father a pure diſintereſted invincible love of the creature generated there upon his account; yet our LORD ſees alſo how the creatures temporal miſeries and afflictions ſuit and conſiſt with this love: He ſees that the benevolence of his father towards the wicked is anſwered in their damnation and death, yea in all that will or can be ſuffered 'till to the end of ſuffering in his æonian kingdom. No wonder therefore that there ſhould be an imaginary difference between the implicit and explicit will of GOD, between the wrath of the Lamb, the terrors of the LORD, the fiery indignation of the Lion of the tribe of *Judah*, of whom we read, *vengeance is mine, and I will repay it, ſaith the Lord*; and that will which is pure immutable love, which is good to all, which breathes with a tenderneſs of mercy over all his works, which *maketh his ſun to riſe on the evil and the good; and ſendeth rain on the juſt and the unjuſt.*

LETTER X.

CHRIST *in his character of a reſtorer conſider'd at large.*

1 TIM. iv. 10.

We truſt in the living God, who is (σωτηρ) *the reſtorer or deliverer of all men, eſpecially of the believers.*

TO ——

SIR,

I HAVE already ſhewn that the words σωτηρ, σωτερια, σωζω, &c. which we render ſaviour, ſalvation, to ſave, &c. are improperly ſo render'd; and that they would be more juſtly render'd reſtorer, reſtoration, to reſtore, implying thereby ſome miſery or misfortune already incurred, ſome diſtreſſed circumſtances befallen the perſon ſo to be reſtored or delivered out of them.

In this notion of it, the term (σωτηρ) ſoter in our preſent text, is to be underſtood; and by ſo underſtanding it, the paſſage becomes intelligible and unexceptionable, and yields us three points of conſideration; namely, that *Chriſt* is (σωτηρ

i. e.)

i. e.) the reſtorer or deliverer; 2dly. that he is the (σωτηρ) reſtorer of all men; 3dly. that he is in an eſpecial manner the (σωτηρ) reſtorer of believers, or them that believe.

Adam in that he was appointed to be the father of all mankind, had a general character, becoming the repreſentative of all mankind by their appointment to be his ſeed or children; inſomuch that all thoſe ſouls who were deſtined to become *Adam*'s ſeed (*i. e.* who were appointed thro' him to the privileges of humanity) were to ſhare the fate of him their common parent; and this is an act of grace indulged them out of the bounty of their great creator.

But becauſe in treating here on our reſtitution, I cannot well ſpeak intelligibly, without betraying my belief that the human ſoul was a fallen creature before the creation of this world; and that *Adam* was appointed to be our father with a view to our recovery; I ſhall firſt declare my opinion on this ſubject.

SECT. I.

The ſons of Adam *were ſinners before they became the ſons of* Adam.

ALTHO' *Adam* be the father of all men, yet the creator of all men is GOD.[h] So ſays

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[h] It has been indeed the opinion of ſome that both the ſouls and bodies of men are formed out of the ſub-

the Pſalmiſt, *Pſ.* c. 3. *Know that Jehovah himſelf is God, he himſelf hath made us, and not we ourſelves*; reflecting hereby upon ſuch infidels as vainly imagined that men by being begotten of their fathers do derive their exiſtence from him. So again ſays *Malachi* ii. 10. *Have we not all one father*; *hath not one God created us?* So *Eph.* iv. 6. *There is one God and father of us all*; *who is above all, and thro' all, and in you all.*

And ſince creation and generation muſt be the effects of powers ſo different, there muſt be between theſe two kinds of productions ſome difference as incomparable as their cauſes are incomparable.

Hence we obſerve of the creatures that they have all of them a power to generate, yet that they have no power at all to create, no nor even *to make one hair black or white*; and why is this ſo,

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ſtance of their parents, as a branch grows out of the ſubſtance of a tree, and this they therefore call traduction.

But this notion few will now inſiſt upon, becauſe of the abſurdities attending the ſuppoſition of ſuch a partial and progreſſive production.

Very like this, altho' in name different, and no leſs irrational is the opinion of others that the ſoul is produced by propagation, and that out of the body, and by the agency of bodily organs. For to ſuppoſe that a ſoul ſhould be propagated by a body, and become thereby of a nature different from that body whence it ſprung; is to ſuppoſe in the body a creative power (for to produce what oneſelf is not is to create) and of ſuch

ſo, but becauſe creation reſults from nothing ſhort of omnipotence itſelf?

So then begetting being only a manner of producing or exhibiting what is already created, into a new ſtate of exiſtence (a power common to man with the meaneſt inſect whoſe life is but for a day) muſt always imply creation as antecedent to it, or that the ſons of *Adam*, altho' not as ſuch, had ſome real exiſtence antecedent to their becoming by generation his children.

Thus was our LORD himſelf the firſt-begotten (and prior to all creation, the Logos) before he became the human ſon of GOD, inveſted in the fleſh of *Mary*. This has been already urged in letter 5th, and appears alſo from the words taken notice of letter 4th, ſect. 2. note (°) on *Gen.* iv. 1. *I have gotten the man the Jehovah*; for certainly when *Eve* ſpake theſe words, ſhe muſt have believed

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ſort as to yield forth a nature, not only diſtinct from, but even ſuperior to itſelf, and even with faculties which itſelf has not.

And beſides all this (and which is ſtill harder to be conceived) this production muſt reſult, a moſt accompliſhed and artificial ſyſtem, by the operation of a body which knows not what it does, which acts not with deſign of (but without either thought, or purpoſe, or conſciouſneſs of) the thing produced.

Theſe two perſuaſions were therefore condemned as one in the Lateran council, held in the 15th century, who determined it as a point of orthodoxy, that every ſingle ſoul, in every ſingle man, was created and infuſed by GOD.

lieved that Jehovah ſhould become a man by being born of her; and that men are not (as is the vulgar notion) created and begotten at one and the ſame time; but that they are firſt created of GOD, and afterwards begotten of men; that they have their firſt exiſtence from their heavenly father, and afterwards their production from their earthly father; and hence it is that the ſcripture ſo often ſpeaks of people as in being for ages before they are born; our LORD ſays of himſelf, *John* iii. 13. *No one has aſcended up to heaven, except the ſon-man who came down from heaven, where he was before*, vi. 62. And again we read of *Cyrus*, *If.* xliv. 28. *I am Jehovah that ſaith to Cyrus who is my ſhepherd, and ſhall perform all my pleaſure, &c.* but this *Cyrus* here ſpoken of by name, lived not on earth 'till above 100 years after this prophecy of him. And ſo we read of the anti-chriſt, that *man of ſin and ſon of perdition, that* (Rev. xvii. 8.) *he ſhall aſcend out of the bottomleſs pit, or abyſs*; but he muſt have been in the abyſs, before he can aſcend from thence, and be born a man upon earth; and at his death he ſhall not return to the abyſs, but (*Rev.* xx. 10.) *be thrown into the lake* (εις αιωνα αιωνος, or ܠܥܠܡ ܥܠܡܝܢ) *for an æonian æon.*

Now this our antecedent ſtate of exiſtence ſuppoſed, we muſt have exiſted in it either fallen creatures, or elſe creatures pure and innocent.

Had we been innocent, we could not have forfeited our favour and acceſs to GOD by the perſonal ſin of *Adam*; for the injuſtice of ſuch forfeiture GOD renounces; *Ez.* xviii. 19. *And yet ſay ye, why? Doth not the ſon bear the iniquity of the father?*

father? (ver. 20.) *The ſon ſhall not bear the iniquity of the father, neither ſhall the father bear the iniquity of the ſon; but the righteouſneſs of the righteous ſhall be upon him; and the wickedneſs of the wicked ſhall be upon him.*[i] Therefore we muſt have been creatures

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[i] GOD can conſiſtent with juſtice, confer good upon his creature, without propoſing his intention to that creature, for the concurrence of his choice therein.

Wherefore, we being fallen creatures, GOD can appoint us to become the begotten ſons of fallen *Adam* for our good, without having our conſent to ſuch appointment.

Alſo, by ſuch his appointment, GOD may entitle us to all that his acceptance, and pardon, and grace, and other bleſſings which he has cauſed to belong to *Adam*'s nature, or endowed it with.

Alſo, theſe Bleſſings to which we are entitled as ſons of *Adam*, GOD can charge with limitations, granting them only on certain terms and proviſos; and one of theſe proviſos may be, that we ſhall inherit the miſeries and evils together with the good and benefits of that nature, and which thro' our father may contingently affect us.

Again, we may aver with certainty that, if the condition of the moſt unhappy man upon earth, be preferable to the former condition of the leaſt miſerable of thoſe ſouls that are begotten men; every ſoul becoming a gainer by his being begotten, has reaſon to be thankful to GOD for his humanity.

According to this view of manhood, a man becoming a looſer in his father's loſs, or a ſufferer in his father's nature; ought not to be called a ſufferer for his father's ſin, but a ſufferer by implicit contract; becauſe his ſufferings, being a part of the terms where-

tures fallen from GOD before we were begotten of fallen *Adam*.[k] Again

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by he enjoys the rights, immunities and other bleſſings of his paternal nature, are to be regarded as only circumſtances accidentally connected with an advantageous inheritance; as caſual, unfortunate incidents attending a beneficial compact made for him in his parent.

For it may by no means be ſuppoſed that the judgments of GOD upon the guiltleſs ſons of a wicked father, can beſpeak his anger againſt thoſe guiltleſs ſons as ſinners perſonally; becauſe to affirm ſuch anger to be in GOD, is to affirm that GOD can be angry at people as being what they are not, and for crimes which they have not committed.

Laſtly then, hereditary right, or a right by geniture being thus conſidered; I ſuppoſe no inſtance can be found in ſcripture to contradict the paſſage above quoted out of *Ezekiel* xviii. 20. viz. *The ſon ſhall not bear the iniquity of the father*; *neither ſhall the father bear the iniquity of the ſon*, *&c.* for the evils which we inherit from our father, are in conſideration of bleſſings which we alſo derive from our father by aſſuming his nature, and which abundantly more than recompenſe ſuch evils: even as the ſhame and perſecutions which fall upon men for being Chriſtians, call'd *bearing the reproach of Chriſt*, our ſecond father, Heb. xiii. 13. xi. 26. are infinitely exceeded by the privileges and honours that ſhall reward them, ſo bearing his ſhame.

[k] If we ſuppoſe the ſouls of men (for I here concern myſelf not with their bodies) to have been creatures of GOD before they were begotten on earth, we muſt either ſuppoſe them to have been fallen from GOD before that time; or elſe we muſt ſay that GOD forces his holy creatures into a ſtate of exiſtence, wherein, by paſſing thro' a vile abominable parent,

Again this notion of the pre-incarnate delinquency of man ſeems to be no leſs clearly implied in the contract and covenant between the father and the Logos touching our redemption: becauſe to ſuppoſe the Logos offering himſelf to the father as a victim for ſinners who as yet had no exiſtence, for a people who were firſt to be made by the Logos, and afterwards to become a guilty ſinful race, is not only unnatural; but even imports that ſin reſults originally from the approbation and choice, and ſo operative will of GOD: whereas we learn from ſcripture that ſin reſults not from the will of GOD, but merely from the creature's choice; that ſin is altogether the event of the creature's choice in his liberty to will and do, and that no other in GOD than his permiſſive will only, was concerned in the production of ſin and miſery. Every

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they muſt infallibly become a race, like that parent, (*Job.* xxv. 4. *Pſ.* cxliii. 2.) wicked, corrupt, malicious, the object of GOD's diſguſt, yea more, of his afflictive wrath and indignation. But we cannot ſay thus without a violent impeachment of his juſtice and love towards a creature pure and holy like himſelf, and ſo deſerving good and not evil from his bounty and benevolence.

This conjecture is alſo repugnant to all our ideas of the divine regard for fitneſs, truth, and mercy.

Yea and ſince it ſuppoſes that the vile paſſions found in man ariſe from his ſoul's union with fleſh, a fabrick of inert and harmleſs matter: we demand how ſuch a depravity can be ſuppoſed to ariſe from ſuch an union? And on what experience we are to ground this ſuppoſition?

Every creature has his emanations or flowings forth or iſſues, anſwering to his inward nature; and a ſinful courſe of living is the emanation of a creature cut off, alienated from, or in a ſtate of enmity againſt GOD.

But it appears to me extravagant to affirm that the ſon of GOD ſhould ſuffer, from the hands of his holy father, for creatures not as yet exiſting in ſuch ſtate of malice and ſin-production; for creatures that were firſt to be made by him pure (ſince nothing can exiſt impure immediately from his forming hands) and then to be cut off from, or made ſinful enemies to GOD, by being begotten or born of a ſin-producing and infectious human creature, his future father.

For this not only implies our LORD's ſufferings for crimes not committed, and that need not to be ſo; but it alſo implies either 1ſt an abſolute predeſtination of GOD that the ſouls which he ſhould hereafter make pure, ſhould become impure, and haters of GOD and goodneſs; or elſe 2dly. that *Chriſt* ſhould ſuffer, and that for ſin, whether ſuch ſin might be ever committed or not.

That is, either that *Chriſt* muſt ſuffer by the decree of GOD for ſins not decreed to be committed; or elſe that the innocent creatures of GOD (to be created) muſt be predeſtinated (before they were made or had being) to become (*i. e.* muſt unavoidably become) wicked: they become unavoidably wicked, and yet muſt ſo forfeit the favour of GOD by being wicked, as to need the blood of *Jeſus* to reſtore them.

How much more reaſonable is it to believe that all the creatures were already made of GOD, and fallen

fallen from GOD, before the covenant between the Logos and his father exiſted: and that by virtue of this covenant the creatures, being ſo already fallen from GOD, were deſtined to become men, together with the Logos; that ſo, thro' the manhood of the Logos, they might be reſtored.

And thus alſo it is eaſy to conceive that all creature guilt, both in its root and in its outflowings, being already ſo recompenſed and atoned for by *Chriſt*, as that himſelf ſhould now be our only creditor; he our redeemer or purchaſer, can pardon or puniſh his own (*John* i. 11.) when, where, and how he pleaſes.

That *Chriſt* by his act of ranſoming from a doom voluntarily and previouſly incurred, being moſt equitably poſſeſſed of the thing ranſomed, in all its circumſtances of debt, and obnoxiouſneſs, and with all its rights and forfeitures; enjoys even all that arbitrary dominion over all who have ſinned, whether before or ſince their human form of life, which is in any wiſe tranſferable from his father to himſelf.

Chriſt being perſonally the plenitude of his father, and containing in his ſingle perſon greater worth than exiſts in all the creatures put together; is in himſelf a ſacrifice equivalent to all the creation: wherefore, ſuppoſing only that this doctrine of atonement is not unnatural, the practicability of it in the dignity of *Chriſt*'s perſon may be preſumed without difficulty; which done, it ceaſes to be incredible that all creatures as they are, with all their paſt, preſent and future guilt, may be the purchaſed poſſeſſion of *Chriſt*, and as ſuch the devoted ſubjects of his will and pleaſure.

In this caſe, whatever right ſatan might originally have had to ſinners by the permiſſion of GOD, this is now all done away and ſuperſeded in the ſacrifice of *Chriſt*, become in his æonian character the abſolute LORD and uncontrollable deſpot of every ſinful ſubject, yea and even of ſatan himſelf.

Again, In this notion of our original condition are the words of Jehovah to the prophet *Jeremiah* very appoſite and intelligible. *Jer.* i. 4, 5. *Then the word of Jehovah came unto me, ſaying, before I formed thee in the belly, I knew thee; and before thou cameſt out of the womb, I ſanctified thee, and ordained thee* (to be) *a prophet unto the nations.*

And from theſe words we learn three things; 1ſt. That GOD reſpects thoſe creatures whom he has choſen to be a part of human race, with favour and acceptance, and as a people he is already reconciled to. Thus much is implied in the words, *I knew thee, I ſanctified thee.*

2dly. That the guilt of our fall in our ſtate of exiſtence prior to our ſtate of manhood, muſt have been deem'd as aton'd for in ſome deſtined expiation by *Chriſt*, before our birth into this world.

3dly. That upon our becoming men we were eſteemed pure and innocent, as to all other guilt than that only which belongs to us by generation, and that federal relation to GOD in which we ſtood by being the appointed ſons of *Adam*.

So that being now regarded (by virtue of *Chriſt*'s covenant with his father for us) as redeem'd in *Chriſt*, and ſo guilty to him only; it was his pleaſure that we ſhould become men, the ſons of fallen man, and change our perſonal, for a guilt

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by birth; our guilt contracted before our human life, for a guilt assumptive with our father's nature.

To this doctrine refers also that remarkable question proposed by the apostles to our LORD at his healing a blind man. *John* ix. 2. *Master, who did sin, this man, or his parents, that he was born blind.*

They conceived that this man had enjoyed life in some state of existence antecedent to this of his fleshly; and that he might have been born or begotten a blind man in punishment for his sins perpetrated in his pre-existent life.

That such was the opinion of the *Jews* in our saviour's time, we have unquestionable testimony from *Josephus* and *Philo Judeus*; who tell us, that they believed the souls of men to be of one nature with angels and demons; that they were created together with them; and that they lived with them in the regions above, from whence they descended into the bodies they animate upon earth.

Also *Menasse Ben Israel*, so famous for his jewish learning, tells us, *Communis est opinio omnium Hebræorum animas humanas præcessisse corpora.*— Lib. de creat. prob. 15. p. 61.—"It is the com-"mon opinion of all *Jews* that human souls were "before their bodies." See also *Wisd.* viii. 19, 20.

Many of our modern divines, who protest against this doctrine as erroneous, presume that it is rejected as false in our LORD's reply to his disciples upon this occasion: but if it were so, one would think that our LORD, having so fair an opportunity, would have been more explicit on this occasion, would have now re-

proved this error ſo univerſal among the *Jews*, and regulated his diſciples notions of human nature[1] by truth; which yet his anſwer is ſo far from doing, that it manifeſtly imports the truth of the opinion; for ſilence in the face of ſuch a doctrine cannot but authorize it.

Jeſus anſwered (John ix. 3) *neither hath this man ſinned nor his parents; but that the works of God ſhould be manifeſt in him:* our LORD could not here mean, that neither this man nor his parents had ever committed any ſin, his objection therefore muſt evidently have reſpected *the application* only; and not *the matter itſelf* of his diſciples opinion: that is he denied that the ſin of this man or of his parents was the very reaſon of his being born blind; but he denied not that they had ſinn'd; they ſtill might both have ſinn'd; as the father before he begat his ſon, ſo the ſon before he was begotten of his father. For ſince our LORD's

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[1] This too is the more probable becauſe our LORD tells his diſciples, *Luke* viii. 10. *Unto you it is given to know the myſteries of the kingdom of God.* And again, *John* xv. 15. *Henceforth I call you not ſervants but friends, for the ſervant knoweth not what his Lord doth; but I have called you friends, for all things that I have heard of my father, I have made known unto you.* Our LORD often declares to his apoſtles that, and what himſelf was before he became incarnate: and ſince he knew that his apoſtles, with all other *Jews*, ſuppoſed that all mankind alſo exiſted before they became incarnate; he could not but be conſcious that his account of his own pre-incarnate ſtate, would confirm them in this opinion: but he who was truth itſelf would not confirm his apoſtles in any error.

LORD's anſwer on this occaſion cannot be underſtood of the father, *i. e.* as ſaying that the father had never ſinn'd, why ſhould it be ſo underſtood of the ſon? It equally relates to both; and if it argues not but that the father had ſinn'd in this life before he begat his ſon; neither does it argue but that the ſon alſo had ſinn'd in a former life before he was begotten.

And in this view of it, our LORD's anſwer proves a tacit acknowledgment of the juſtneſs of this jewiſh maxim; diſowning only the concluſion his apoſtles would draw from it: for our LORD's objecting nothing to the ſuppoſition itſelf, of a man's ſinning before he was begotten, muſt certainly have confirm'd his diſciples in their notion of the ſoul's pre-exiſting; at the ſame time that it dilated their minds with other and greater conceptions as to the diſpenſations of divine providence.

So that if this opinion be falſe, our LORD's anſwer to his apoſtles thus believing, would have amuſed and deceived them with a notion repugnant to the reality of things, *i. e.* would never have been given by ſo wiſe and gracious a teacher, to his firſt and moſt beloved church; and if not, then that the ſoul pre-exiſts the body, deſerves our aſſent, not merely for being a received maxim among the *Jews*, but for being a doctrine countenanced, and aſſented to by our LORD himſelf; and as we may judge, to indicate thereby to his apoſtles this point as the key for opening the myſtery of our defection in our father *Adam*, and recovery by means of him.

We have an inſtance of our ſaviour's conduct on an occaſion very like this in *Acts* i. 6. where his

his apoſtles aſk him, *Lord wilt thou at this time reſtore the kingdom of Iſrael.*

The temporal kingdom on this earth, it is well known was expected by all the *Jews* as one day to be reſtored to them. And as this belief of the *Jews* was founded upon indiſputable promiſes; we here obſerve our LORD acquieſcing in it, and approving of it, in like manner as in the inſtance above, by his ſilence; tho' at the ſame time he corrects his apoſtles curioſity, as to the time of this expected event; ver. 7. *It is not for you to know the times or the ſeaſons, which the father has put into* (not mine but) *his own power.*

They are reproved only for inquiſiting the times, becauſe as to the event itſelf they were not reprovable, the kingdom of *Iſrael* muſt be reſtored, and that temporally.

So in the foregoing inſtance, the apoſtles were reproved only in the concluſions they would draw from their knowledge of the ſoul's pre-exiſtence; becauſe as to the pre-exiſtence itſelf, they thought right; it was a ſound truth.

Things thus conſidered we may preſume 1ſt. that if *Adam* had not fallen, *i. e.* had not forfeited his ſpiritual life or quickening grace; altho' we ſhould have been, in his likeneſs, upright; [for *Eccleſ.* vii. 29. *God made the man Adam* (את האדם *Adam*'s ſelf, ſo אתך thyſelf, ישר) *upright*] yet ſince uprightneſs does not import purity or holineſs inherent in a man's own perſon; how eaſily might numbers of us have fallen, as did *Adam*, after our becoming men.

Again, altho' if *Adam* had not forfeited the terms of his paradiſaical happineſs, we ſhould have

have been happier in this life than we now are, yet it ſeems not that we ſhould have been thereby happier in an after life; or that we ſhould have been ſecurer or leſs liable to damnation from our conduct in this; or that either the reſtored or loſt among men would have been gainers upon the whole. But

2dly. If our condition as the begotten ſons of *Adam* fallen, be in itſelf preferable to our pre-incarnate condition, our condition before we became men; it is our intereſt to have been begotten, even tho' begotten into the likeneſs of a fallen parent. Yea and who knows how hopeleſs our circumſtances might have been if we had never been begotten men?

SECT. II.

Chriſt *the ſecond* Adam.

IN regard to his general character, and as repreſentative of all who were to be born of him, the firſt man *Adam* was the figure of *Jeſus Chriſt*, typifying *Chriſt* as a future repreſentative or head of all mankind, in ſome general parental character, like that of *Adam*'s: in that as all mankind was to ſhare the fate of their common parent *Adam*, ſo might they afterwards ſhare the fate of him who, in ſome other reſpect, might alſo become their common parent, *Jeſus Chriſt*.

Upon this foundation is grounded the apoſtle's reaſoning: *Rom.* v. 12. *As by one man ſin entered into the world, and death by ſin, and ſo death paſs'd upon all men, for all have ſinned.* (Verſe 15.) *If thro'*

thro' the offence of one, the many (or multitude οἱ πολλοι) *are dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto the many* (or multitude τὸς πολλους) : *wherefore* (ver. 18, 19.) *as by the offence of one, judgment came upon all men to condemnation; so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience the many* (or multitude) *were made sinners;* (because, having now forfeited in their father's fall that spiritual life which by his fall their father lost, and which had been sufficient to have supported them upright, had they inherited it, as was intended, from him by bearing his likeness,) *so by the obedience of one, shall the many* (or multitude) *be made righteous.* 1 Cor. xv. 21, 22. *Since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be quickened.*

Adam by sin became a subject of satan's power; and all mankind in *Adam* are also become the subjects of satan's power.

This power (as resulting only from the fall of *Adam*) is at present indeed much contracted and restrained, rendering us only partially the subjects of that great fallen chief; insomuch that, tho' lord of corrupted nature, he is forced upon shifts and expedients to rule and manage us.

But this notwithstanding, so formidable a hold has he in us, that by dint hereof, he can exasperate and provoke that which is akin to him in our nature, to the producing in us all kinds of lusts and fears and baneful passions, *inworking* as St. *Paul* terms it *in the children of unbelief* (ενεργουντος

τος εν τοις υιοις της απειθειας): and as he ſees occaſion, or has permiſſion, he can ſend his angels, or infernal meſſengers to poſſeſs us, even (*Luke* xi. 26.) *to enter into* us by legions *and dwell there.*

Partial therefore as this power of the evil one is over us, it is ſtill great, forcible, full of horror, and by thoſe who underſtood it beſt, is called our ſtate of bondage or ſlavery: *John* viii. 34. *Jeſus anſwered, verily, verily, I ſay unto you, he that committeth ſin is* (δουλος) *the bond-ſervant of ſin* (i. e. of the ſinner, or of ſatan.[m] Again, *Rom.* vi. 16.) *Know ye not, that to whom ye yield yourſelves* (δουλοι) *bond-ſervants to obey, his bond-ſervants ye are to whom ye obey, whether of ſin* (ητοι αμαρτιας, *i. e.* whether of the grand ſinner ſatan) *unto death, or of obedience* (*i. e.* the obedient one, or *Chriſt*) *unto righteouſneſs:* ſo 2 *Pet.* ii. 19. *While they promiſe*

Y *them*

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[m] Satan in this, the following, and ſuch like places is called αμαρτια and φθορα by a ſyriaciſm. The *Jews*, as has already been ſhewn page 52, uſe the abſtract noun inſtead of the adjective, ſo that (δουλοι της αμαρτιας, or της φθορας) the ſervants of ſin, of corruption, are to be underſtood as if it had been written (δουλοι τε αμαρτωλε) ſlaves of the ſinful one, i. e. of ſatan prince of ſinners; and (δουλοι τε φθορεως) *ſlaves of the corrupter*, i. e. of ſatan, the lord of corruption. See alſo the like expreſſions in *Heb.* xi. 25. 2 *Theſ.* ii. 3. *Rom.* viii. 7, 14, 17, 23. *Gal.* iii. 13.

For when St. *Paul* wrote in greek, he thought in the oriental tongues. The above expreſſion is however not altogether oriental, but partially ſo, a mixture of both greek and oriental; for the *Orientals* inſtead of the genitive caſe, the latter of two ſubſtan-

them liberty, they themſelves are the (δουλοι) *bondſmen of corruption* (της φθορας) *i. e.* of the corrupter.

Now from what has been advanced we at once arrive at the true meaning of the term (σωτηρ) deliverer, or reſtorer.

The ſon of GOD is called ſo from his relation to human nature fallen into a ſtate of ſlavery to ſatan, the great ſinner and corrupter.

'Till exhibited unto us in this laſt character, our LORD's title is Jehovah Adni, my LORD Jehovah; and he reveals himſelf to us in this laſt character before his incarnation, becauſe he had already undertaken to redeem us.

Out of the numberleſs paſſages of the old teſtament, propheſying of him under the character of a deliverer, let the following ſuffice. *Jer.* xv. 21. *Saith Jehovah* [1]*I pluck (or will pluck) thee* [2]*out of the*

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tives, uſe two appoſite ſubſtantives; and before the latter, the *Syrians* moſtly ſet ܕ *qui*, ſo Heb. צבא השמים *the hoſt, the heavens.* Syr. ܚܝܠܘܬܐ ܕܫܡܝܐ *the powers which heaven.* Heb. עבד אלהא חיא *ſervant God living.* Syr. ܥܒܕܗ ܕܐܠܗܐ ܚܝܐ *ſervant who God living.*

By this idiom the oriental expreſſion becomes much more equivocal and indeterminate than the greek: ſo מלאך אלהים may be rendered either *angel God*, or *angel of God*; מלאך יהוה *angel Jehovah*, or *angel of Jehovah*; ܡܠܐܟܐ ܕܐܠܗܐ *angel who God*, or *angel of God*; ܡܠܐܟܐ ܕܡܪܝܐ *angel who the Lord*, or *angel of the Lord.* So Chald. אלה שמיא and Heb. אל השמים *God heavens* mean *the God of heaven*; and

the hands of [3]*the wicked ones* [4]*and deliver thee* [5]*from the palm of* [6]*the terrible ones.* ([1]הצלתיך [2]מיד [3]רעים [4]ופדתיך [5]מכף [6]עריצים) Iſ. xliii. 1. *O Iſrael, I have purchaſed thee* (גאלתיך) *I have called thee by my name, thou* (belongeſt to me or) *art mine*; Iſ. xli. 14. *Fear not thou worm Jacob, I will heal thee, ſaith Jehovah, and thy deliverer* (or purchaſer וגאלך) *the holy one of Iſrael.*

All theſe expreſſions are intended as alluſive to the condition of bondage and miſery which is ours by the fall of *Adam*, and wherein the wicked ones and terrible ones, even in this life, control us with a mighty ſway and influence.

In terms ſimilar hereto we likewiſe find our LORD deſcribed in the new teſtament; *Mat.* i. 21. *And thou ſhalt call his name Jeſus, for he ſhall deliver his people from their ſins,* (in which they are by nature) Again, *Luke* iv. 18. *He hath anointed me to preach the goſpel to the poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the*

 captives,

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in the Syriac ܐܠܗܐ, ܒܫܡܝܐ *God who in heaven,* means *God of* (or who is in) *heaven.* So *Col.* i. 5. ܒܡܠܬܐ, ܩܘܫܬܐ ܕܣܒܪܬܐ *in the word of the truth of the goſpel,* may be rendered, *in the word which* (is) *the truth, which* (is) *the goſpel.* Again, *Mat.* xvi. 23. *thou ſavoureſt not* (the things) ܐܠܗܐ, *which* (are) *of God, but* (the things) ܒܢܝܢܫܐ, *which* (are) *of the ſons of men.* Again in the LORD's prayer, ܐܒܘܢ, ܒܫܡܝܐ *our father who in heaven,* means *our father who art in heaven.* This note may ſerve to illuſtrate what has been already obſerved, page 103. note [i].

captives, and recovering of ſight to the blind, and to ſet at liberty them that are bruiſed (under the yoke of their ſervitude); *to preach the* (year of jubilee, the) *acceptable year of the Lord.* Again *Luke* xiii. 16. *And ought not this woman being a daughter of Abraham, whom ſatan has bound, lo theſe eighteen years, be looſed from this bond on the ſabbath day?* For that which our LORD performed viſibly, on the bodies of the diſtreſs'd, during his miniſtry in this world; was only to repreſent his inviſible work upon the ſouls of them who in their diſtreſs ſhould cry unto him: his true character is, *Luke* i. 71. (σωτηρια εξ εχθρων ημων, και εκ χειρος παντων των μισεντων ημας) *A deliverer from our enemies, and from the hands of all them that hate us*; and in healing the bodies of the afflicted, (*Acts* vii. 25.) *He ſuppoſed his brethren would have underſtood how that God by his hand would give them* (σωτηριαν) *deliverance*; and that in him the grace of GOD was intended as *Tit.* ii. 11. (η χαρις η σωτηριος πασιν ανθρωποις) *a reſtoring* (*recovering, or delivering*) *grace to all men*; ſince (Luke xix. 10.) *the ſon of man is come to ſeek and to reſtore or deliver the ruined* (σωσαι το απολωλος) *i. e.* ſuch whoſe deſperate and undone circumſtances St. *Paul* perſonates, *Rom.* vii. 24. *O wretched man that I am, who ſhall deliver me from the body of this death!*

And becauſe this our delivery was to be effected by means of a ſacrifice expiatory and equivalent to our guilt, we alſo have our LORD characterized to us in the term λυτρον a ranſom, or price given to redeem a captive out of his ſlavery; for the word (λυτρον) lutron, contains the notion of looſening, from the verb (λυω) luo, to looſen, viz.

viz. the chains and fetters that bind the priſoner; we being all conſidered as naturally (at leaſt by inheritance) the ſlaves or bondſmen of the wicked one.[n]

Agreeably hereto we are told, *Mat.* xx. 28. *the ſon of man came not to be miniſtered unto, but to miniſter; and to give* (την ψυχην αυτε λυτρον αντι πολλων) *his* (ſingle) *ſoul a ranſom for many.* Tit. ii. 14. *Who gave himſelf for us that he might ranſom us* (ινα λυτρωσηται ημας) *from all iniquity.* Upon which account he is ſaid, *Heb.* ix. 12. *to have obtained* (λυτρωσιν αιωνιαν) *an æonian ranſom for us.* And this acceptation we find again confirmed by the like term (εξαγοραζω) which ſignifies to recover or redeem again a mortgaged land: *Gal.* iii. 13. *Chriſt has redeemed us* (ημας εξηγορασεν) *from the curſe of the law, being made a curſe* (καταρα for καταρατος accurſed) *for us.*

This our redemption from the tyranny of ſatan was moreover prefigured by the *Jews* delivery from their cruel bondage in the land of *Egypt*, of which *Jehovah* boaſts to his people; *Mich.* vi. 4. *I brought thee up out of the land of Egypt, and from the houſe of ſlaves have I redeemed thee:* I ſay Jehovah boaſts of this with a view to an after-work,

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NOTES.

[n] It is obſervable, in evidence that this idea may be depended upon, that the *Jews* were likewiſe taught to conceive of their redemption by a word of like import, viz. פדה that which breaks off or forces aſunder, namely ones bonds or fetters, and ſo ſets a man free from ſlavery.

work, of like kind, tho' of a far higher nature, and more worthy for him to boaſt of, the redemption of their ſouls; concerning which St. *Stephen* ſo keenly inſinuates in his ſpeech to the ſanhedrim, *Acts* vii. 25. *For he ſuppoſed his brethren would have underſtood that God by his hand would give them* (σωτηριαν) *a deliverance* (or reſtoration to their loſt liberty) *but they underſtood not.*

It is alſo obſervable that this our delivery from the tyranny of ſatan being our LORD's proper work, we find that they only who feel the want of ſuch delivery, are called upon to accept of him for their lord and maſter. So *Mat.* ix. 13. *Go ye and learn what this means, I will have mercy and not ſacrifice, for I am not come to call the righteous but ſinners.*° Mat. xi. 28, 29. *Come unto me all ye that labour and are heavy laden, and I will give you reſt; take my yoke upon you—and ye ſhall find reſt unto your ſouls.* And becauſe the unbelieving *Jews* were inſenſible of their ſlavery, ſays our LORD to them, *John* viii. 34. *Whoſoever committeth ſin is the ſervant of ſin*; ver. 36. *If the ſon ſhall make you free you ſhall be free indeed.* But ſeeing you will not believe, ver. 44. *you are of your father the devil, and the luſts of your father ye will do.* That is, ſince ye ſeek not me for your deliverer, you will and muſt continue in your ſlavery to him who is of old your father, and into whoſe power you are relapſed by the fall of your father *Adam.* And

NOTES.

° The words to repentance are not read in the moſt antient MS. nor in the ſyriac teſtament, and may therefore be deemed as an interpolation.

And thus I ſuppoſe it proved that the engliſh word ſaviour does not anſwer the import of the word (σωτηρ) ſoter in the new teſtament; and that by this word we are to underſtand a retriever or deliverer out of lamentable, diſtreſsful circumſtances.

Permit me farther to obſerve that our delivery as men out of the tyranny of ſatan, may preſume and refer to a delivery far exceeding this, altho' at preſent we have no remembrance of it; namely a delivery from an oppreſſion and tyranny by means of our becoming inveſted in our human ſtate of life, a delivery conſequent upon our being begotten ſons of *Adam*; and concerning which, ſince revelation affords us too little light to ſpeak with confidence, we ſhall be ſilent.

Wherefore we content ourſelves with ſaying, that altho' our lapſe into and under the power of ſatan by the fall of *Adam*, was our misfortune and not our fault; yet that we may well think of it with ſatisfaction, ſeeing it is a misfortune belonging to our moſt advantageous covenant in our earthly father; a misfortune too whoſe ill effects we may eaſily eſcape, whoſe real evils are tolerable, and of very ſhort duration, and whoſe bondage we may ſhake off without difficulty, and render vain and harmleſs; if only we provide for this in time, and uſe the opportunity put into our power; before the ſtroke of our natural death ſhall ſeal and ratify our ſlavery; confirm us the æonian property of our enemy, inevitably; and at the ſame time aggravate our wretchedneſs, with the guilt of having neglected the gracious call of GOD to liberty.

SECT.

SECT. III.

II. CHRIST *the* (σωτηρ) *reſtorer, or deliverer of all men.*

THIS truth is pronounced and eſtabliſh'd by ſo many correſponding texts in ſcripture, and in ſuch variety of expreſſion, that the unprejudiced mind muſt readily aſſent to it. So *Luke* iii. 6. *All fleſh ſhall ſee the reſtoration of God.* 1 John ii. 2. *He is a propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole world.* John iv. 42. *We know that this is indeed the Chriſt the reſtorer of the world.* 1 Tim. ii. 4. *Who wills that all men ſhould be reſtored, and come to the acknowledgment of the truth.* Tit. ii. 11. *The grace of God which bringeth reſtoration to all men hath appeared.* In the ſyriac this paſſage is read thus: [1] [2] [3] [4] [5] [6] [7] [8] [9] *The grace* [4] *of God* [5] *reſtoring* (or quickening) [6] *all has appeared unto all the ſons of men.* 1 John iv. 14. *We do teſtify that the father hath ſent the ſon to be the reſtorer of the world.* 2 Pet. iii. 9. *The Lord is long-ſuffering for your ſake, being not willing* (μη βαλομενος i. e. not counſelling) *that any one ſhould periſh, but that all ſhould come to repentance.*

Neither is this great event revealed to us merely as what ſhall be; but as an event reſting upon and having its root in the very nature of things: as a purpoſe in GOD not arbitrary; but grounding its baſis upon the greateſt of all other occurrences which heaven or earth has yet been witneſs of, namely

namely redemption finiſh'd for us. For *Chriſt* has indeed exhauſted the whole venom of ſin in his own body, and is in himſelf ſingly both the cauſe and power of our recovery.

And hence again we read *John* i. 29. *Behold the lamb of God which beareth away* (την αμαρτιαν) *the ſin* (in the ſingular number) *of the world*; 2 Cor. v. 19. *God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes*; ver. 21. *for he hath made him to be ſin for us* (υπερ ημων αμαρτιαν εποιησεν) *that we might be made the righteouſneſs of God in him.* If. xxxviii. 17 *Thou haſt caſt all my ſins behind thy back.* 1 John i. 7. *If we walk in the light, &c.—The blood of Jeſus Chriſt his ſon cleanſeth us from all ſin; inſomuch that* If. i. 18. *tho' your ſins be as ſcarlet they ſhall be white as ſnow; tho' they be red like crimſon they ſhall be as wool.* And this merely becauſe *Chriſt* is ſingly and in his own perſon the propitiation for the ſins of all; ſo *Heb.* i. 3. *who being the brightneſs of his glory and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf* (δι εαυτου) *purged our ſins, ſat down on the right hand of the majeſty on high.* Col. ii. 13. *Having forgiven all treſpaſſes blotting out the hand-writing of ordinances that was againſt us, which was contrary to us, and he took it out of the way nailing it to his croſs.* Heb. ix. 26. *But now once* (επι συντελειᾳ των αιωνων) *about the meeting of the extremities of the æons*[p] *hath he appeared to put away ſin by the ſacrifice of himſelf.*

NOTES.

[p] In ſpeaking of the two extremes of a thing, we ſay the two ends; ſo end is the nomen generis, as is

Our redemption being now perfected in *Chriſt*, the ſins of man no longer reſpect GOD diſtinct from *Chriſt*, but GOD in *Chriſt*; and all our guilt is that of ingratitude to him our common LORD and GOD.

As we were originally GOD's by creation, even ſo are we now *Chriſt*'s by purchaſe; and his purchaſe of us has given him a title to us ſo abſolute, that we are now guilty to no one beſides him, indebted to no other but him, obnoxious to no other puniſhment than his, being with all we are or have, his ſlaves, his priſoners, his forfeiture; and, when freed by him, his freemen.

And ſince his father is ſatisfied with us in him, earth and hell cannot be otherwiſe; ſo that we are altogether compleat in him, innocent in him. Can ſatan then accuſe us? Yes, but not upon his own account. Can man condemn us? Yes, but not

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NOTES.

τελος finis. When we ſpeak of two ſpecies ſeparately, we call the one αρχη initium the beginning, the other retains the nomen generis the end. A common practice in diviſions, as a man in genere is in ſpecie a man or woman.

Τα τελη των αιωνων are the contiguous extremities of the two æons of figure and reality, ſhadow and body, law and goſpel; which are alſo (conſidered as one boundary) συνελεια confinium the confines; and that common boundary (whether you end the æon of the law [the old teſtament תורה] at the death or reſurrection of *Chriſt*, at the deſtruction of the temple, or between both, with the ends of both æons, or end of one and beginning of the other) came in St. *Paul*'s time or his cotemporaries.

not as his own debtors. Our debts are all amply discharged to all in *Christ*.[q] *Rom.* viii. 33, 34.

Again, because all, both men and angels, are debtors to our LORD infinitely more than they can be to one another; all equity, foreign to this of *Christ*'s, sinks and terminates in the person of *Christ*. And hence it is that his righteousness sets aside and supersedes all other righteousness, spreading as far and as wide as the universe itself; for being of one compass and comprehension with his passion, it grasps the concerns of all his creatures put together. *Rom.* iv. 5, 6, 7—13, 16—22. x. 4.

This is again the reason that nor men nor devils can touch an hair of our heads but by his

NOTES.

[q] It is upon this account, and to obviate any perverse reasonings that might arise in the view of this truth, that we have it so often and eminently related of *Christ*, that he is a righteous and impartial king, that (*Heb.* i. 8) *a sceptre of equity is the sceptre of his kingdom*; so 1 *Cor.* iv. 5. *Acts* xvii. 31. *&c.* For hereby we are cautioned to take no false umbrage in an imputed righteousness, which belongs only to the ingrafted and living members of the vine; whom his imparted nature has cleansed; *in whom he is the hope of glory*; who are *Heb.* xii. 10. *The partakers of his holiness.* Our LORD can with all equity act absolutely in his æonian kingdom, as being in himself the solution of all debt, and recompence of all merit; yet he will most surely punish and reward every one personally, according to his works; insomuch that injured innocence and injurious power shall in no instance escape his notice; neither shall the unholy see him. *Heb.* xii. 14.

leave. Being creatures devoted to his purpoſes, as abſolutely his property as a man's goods (earned by his labour) are the creatures of his ſovereign will and pleaſure; our well or ill-being are by all the rights and terms of juſtice at his ſole diſpoſal. No hell can torment us, no fire can burn us but as he conſigns us to ſuch torment, and gives ſuch flames their commiſſion to conſume us. neither is this any excluſive privilege for the elect only; all the verieſt bondſmen and ſlaves of ſatan are his property as truly as are the ſaved; and muſt alſo be reſtored, like ourſelves, by being begotten anew of him. Upon this ground ſays St. *Paul*, 1 *Cor.* xi. 3. *He is the head of every man*; and not of man only; for (*Rom.* xiv. 9.) *to this end Chriſt died, and roſe again, and revived, that he might be the Lord both of the dead and of the living* (or quickened), as it is written, *Every knee ſhall bow to me.*[r] But

NOTES.

CHRIST *truly taſted death for all.*

[r] OUR LORD had not a mere human body capable of ſuffering, as ſome have imagined; but his very ſoul, by means of his body, was rendered obnoxious to, and ſufferable from the wrath of man. And herein lay the efficacy of our redemption; for this ſoul of *Chriſt* was the true atoning ſon of GOD, and is that of which he ſpeaks *Mat.* xxvi. 38. *My ſoul is exceeding ſorrowful even unto death.* And *John* xii. 27. *Now is my ſoul troubled.*

But the moſt aſtoniſhing account that revelation ever gave us, is of that divine dereliction of the ſoul of *Chriſt*, which was his experience at his entrance into his ſtate of death.

But if all this be true how idle the ſuppoſition that ſatan ſhall be the lord of corrupted nature ſo long as is *Chriſt* of reſtored nature: or that ſinners ſhall be ſinners in hell eternally irrecoverably? Does the ſcripture teach us ſo? 1 *John* iii. 8. *For this purpoſe the ſon of God was manifeſted, that he might diſſolve* (λυση) *the works of the devil.* He will therefore moſt ſurely diſſolve them or reduce

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NOTES.

When a chriſtian man is ſaid to die, thereby is only meant that his body, being ſo ſeparated from his ſoul (which is the quickening principle of his bodily life) as that its vital union therewith is diſſolved, ceaſes to partake of the ſoul's quickneſs, and other faculties, and ſo becomes a lifeleſs maſs: but then the ſoul, retaining the communion with GOD which is natural to it, ſtill continues to partake vitally of the divine fulneſs (*John* i. 16.) is in GOD alive and immortal. Therefore ſays our LORD of the believers, *John* viii. 52. *He that believeth in me ſhall* (ου μη) *by no means taſte death*; that is, ſhall never have the experience of a ſoul vitally ſeparated from GOD.

But with *Chriſt* the caſe was otherwiſe; it is ſaid of him, *Heb.* ii. 9. *He taſted death* (ὑπερ παντος) *for all*: that is, not that either his body or his ſoul corrupted (for he ſaw no corruption) but that both his body and his ſoul were in a ſtate of vital diſtinction and ſeparation from their true quickening ſource; were even vitally diſunited from GOD. Even as his body was vitally relinquiſhed of his ſoul, ſo was his ſoul vitally relinquiſhed of his holy father; and it was our LORD's ſenſibility of this condition that made him cry out, *Mat.* xxvii. 46. *My God, my God, why haſt thou forſaken me?*

duce them to nothing; and how? In a few inſtances only? But his work will be a perfect and accompliſhed work, extending univerſally to every individual. Yea, if he ſhould fail in any ſingle inſtance, his work in that degree muſt fall ſhort of the purpoſes of his will, *ſeeing he will have all men to be reſtored, and come to the acknowledgment of the truth*; which is only ſaying in other terms, that he

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NOTES.

Chriſt the (אדן) LORD, or (πρωτοτοκος) firſt-begotten, had emptied himſelf before he came down from heaven; for *Phil.* ii. 7. (ἑαυτον εκενωσε) *He emptied himſelf when he took upon him the form of a ſervant, and was made in the likeneſs of men.* Yet ſtill, ſo emptied, he enjoy'd the fulneſs of his father by a free and full communication and influence from him; for *John* i. 14. *He was full of grace and truth*; and *Col.* ii. 3. 9. *The fulneſs of God* (the Godhead) *dwelt in him bodily.*

But in his laſt extremities the divine influences ſeem to have ceaſed, and our LORD ſeems to have been quite deſerted, forſaken, cut off from all vital union with his GOD, an event now only ſeen; and which we find expreſſed (*Dan.* ix. 26.) by the verb כרת cut off or ſevered, as a branch is ſevered from its trunk; for ſays the angel *Gabriel* to *Daniel*, *And after 62 weeks ſhall Meſſiah be cut off* (יכרת משיח) *but not for himſelf.*

Death conſiſts in a ſeparation from our true life, as its life ſupport; and the father is the true life or vital ſupport of the ſon; what then muſt have been our LORD's ſenſibilities in this ſtrange ſeparation? He was left as forlorn and naked as ever ſoul was or ſhall be left. And at the ſame time he knew that all guilt muſt exhauſt and conſume itſelf in his perſon. In theſe exceſſes of diſtreſs, reſignation was his reſource,

he will have all the miſchievous works of ſatan in every man, to be utterly defeated and invalidated; he will have all to be reſtored to life in him.

But beſides theſe conſiderations, are not loſt ſouls declared *expreſſly* to be our ſaviour's? Are we not aſſured that the loſt are thoſe very ſouls which he *came to ſeek and to reſtore*; ſo far are theſe from being unſuſceptible of reſtoration, that they are the very *deſtined* ſubjects of his reſtoring power, the reaſon that he now is God-man. 1 *Tim.* i. 15. *This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to reſtore* (or deliver) *ſinners.* Our

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NOTES.

Luke xxiii. 46. *Father, into thy hands I depoſit my ſpirit.*

Had there been now in the ſoul of *Chriſt* any principle of guilt or mortality, corruption would have ſeized upon it; ſo then that corruption could not touch him, was an evidence both of his purity, and of his having life in his own ſelf. *John* v. 26. *As the father hath life in himſelf, ſo hath he given* (εδωκε) *the ſon to have life in himſelf.*

Our LORD's inviolable condition in this his ſtate of death, was alſo as mighty an evidence that all that guilt which lay upon him as the atonement, muſt have been fully aboliſh'd on his croſs.

Think only what an object of aſtoniſhment muſt our LORD now have been among the inhabitants in Hades! This point, however, I ſhall not farther expoſe; I ſhould rather ſay upon it, *Procul eſte profani!*

But the reaſon of our LORD's dying, and ſo of his riſing and reviving, the apoſtle tells us (*Rom.* xiv. 9.) was, *that he might be the Lord of both the dead and living*; i. e. both of them, who ſhould hereafter be abandoned and in a like condition of death; as well as of thoſe, who ſhould be his living members, quick in him.

Our LORD accordingly ſtyles himſelf, *The friend of publicans and ſinners*; tells us, that he died for ſinners while they were ſinners; *that he was manifeſted to take away their ſins*; that this taking away their ſins, is that favourite buſineſs which firſt brought him down from the boſom of his father; which moved him *to empty himſelf, to take upon him the form of a ſervant, to become a man of no account, a man of ſorrows, acquainted with grief.*

Moreover when a man, it was not any natural inſenſibility or hardineſs, for he had a weak and delicate frame of body, but it was the expectation of ſeeing the travail of his ſoul in the reſtoration of ſinners, that encouraged him thro' all his ſufferings; that made his thorny crown tolerable; that allay'd the violence of his ſtripes; and that ſupported his reſolution upon the croſs, 'till he could cry out with a loud voice, *It is finiſhed.*

Luke xii. 50. *I have a baptiſm*, ſays he, *to be baptiſed with, and how am I ſtraitened 'till it be accompliſh'd!* and can we believe that this his ſtraitening labour, his reſtoring office, is now no longer his dear concern; that it now ceaſes to be his urgent employment, his joy, his glory? can we believe that *Chriſt*'s love is abated by his dying? or is his power leſſened ſince his aſcenſion? is he now no longer able to reſtore loſt ſouls from hades, or ſeize his redeem'd from out of the graſp of the wicked one? The thought *either way* is very unworthy of him, a baſe impeachment of ſo much love, of ſo efficacious a ſacrifice, and of ſo great an authority.

SECT.

SECT. IV.

Wickedneſs ſhall have its due puniſhment, yet ſhall not defeat our LORD'S *purpoſed reſtoration.*

I HAVE often wondered at the weakneſs of people's reaſoning for an eternal damnation from the obſerved prevailing power of ſin, from its abounding as it were in defiance of GOD, and becauſe, ſay they, ſuch numbers of the dying muſt be daily loſt among the damned.

For what can be argued from hence againſt the univerſal efficacy of our LORD'S atonement hereafter to prevail, as now in the firſt fruits, ſo, finally in all? Does it follow that becauſe the effects of our LORD'S ſacrifice do not immediately diſplay themſelves univerſally, that therefore they never will?

Were not the *Jews* declared to be a redeemed people long before that redemption was diſpens'd to them? For ages before its accompliſhment, or even his incarnation, does our LORD pronounce himſelf the reſtorer or redeemer of his people. So *Iſ.* xliv. 22. *I have blotted out as a cloud thine iniquities, and as a thick cloud thy ſins, return unto me for I have redeemed thee: ſing O heavens for Jehovah has done it.* A promiſe not even yet formally accompliſhed, *Rom.* xi. 25, 26. ſo *Iſ.* liv. 4. 5. *Thou ſhalt forget the ſhame of thy youth, for thy maker is thy huſband, Jehovah of hoſts is his name, and thy redeemer the holy one of* Iſrael, *the God of the whole earth.* Again, *Jehovah is king of* Iſrael, his *re-*

deemer Jehovah of hoſts. Again, *I will gather them for I have redeemed them.* Again, *Their redeemer is ſtrong, Jehovah of hoſts is his name.* Again, *Hoſ.* vii. 13. *Wo unto them for they have ſtrayed from me, deſtruction unto them becauſe they have tranſgreſſed againſt me. Tho' I have redeemed them, yet have they ſpoken lies againſt me.*[s]

The whole therefore we can conclude from the threatnings againſt the wicked is, not that the blood of *Jeſus* ſhall never be applied to them, but that (*Rev.* xiv. 10, 11.) *they ſhall drink of the wine of the wrath of God* (τȣ κεκερασμενȣ ακρατȣ *quod infuſum eſt non mixtum*, that is prepared without guſt of hope or mercy, or) *poured without mixture into the cup of his indignation; and ſhall be tormented with fire and brimſtone in the preſence of the holy angels, and in the preſence of the lamb* (*i. e.* with their fulleſt approbation of that dreadful ſcene); *and the ſmoke of their torments aſcendeth up* (εις αιωνα αιωνων[t]) *to an age*

NOTES.

[s] Here we ſee deſtruction and redemption expreſsly declared of the ſame individuals; and that they on whom woes and deſtruction are denounced are nevertheleſs the redeemed of GOD.

[t] We find this remarkable expreſſion in three places of the *Revelations*, viz. in ch. xix. 3. denounced upon the great whore; in ch. xx. 10. denounced upon ſatan the beaſt and the falſe prophet; and in the quoted text, denounced upon the wicked. In the common editions of the greek teſtament the reading in theſe places is εις τȣς αιωνας των αιωνων, to the æons of the æons. But the authority of ſuch reading is diſputed, becauſe they are found in *Andreas* arch-biſhop of *Cæſarea* (who wrote

age of ages, or the æonian age; whilſt they who are reſtored ſhall rejoice, becauſe *(Luke* i. 77*) he giveth them the knowledge of their reſtoration in the remiſſion of their ſins:* the foretaſtes of which even in this life amounts ſo high that (1 *Pet.* i. 8.) *whom having not ſeen we love, in whom tho' now we ſee him not, yet believing we rejoice with joy unſpeakable and full of glory.*

We cannot doubt but that it is by the permiſſive will of *Chriſt* that the principles of fallen nature are not as yet aboliſhed; and that, tho' the malice of ſatan has no natural tendency towards the will of GOD, has nothing in itſelf that can produce his kingdom, yet eventually, and under the conduct of our LORD's wiſdom, this malice of our arch enemy may greatly promote his end. Tho' heat in a piece of iron will by no means of itſelf conſtitute it an inſtrument uſeful to mankind;

N O T E S.

upon the *Revelations* in the year 500 or about the latter end of the fourth century, and doubtleſs both had and uſed the beſt copies of it) as follows, viz. the former paſſages εις αιωνα αιωνων, to an æon of æons, the latter εις αιωνα αιωνος, to the æonian æon, which are equivalent according to *Bengelius*'s computation of the word æon.

For this and other reaſons (ſee *Bengelius*) the collectors of the various readings of the new teſtament freely prefer the reading found in *Andreas*'s copy to that of the uſual editions of our greek teſtament, where doubtleſs we find in many places the wrong reading.

According to this reading the puniſhment of the wicked is not threatened to the æons of the æons; but

yet that heat, by the malliable effects it gives, will render that iron, under the ſhapening hand of a ſkilful artificer, ſuſceptible of all kinds of uſeful forms.

Compaſſion in GOD proceeds not, like compaſſion in man, from a weakneſs of nature; it is the efforts of his pure, genuine benevolence.

We men are urged to relieve a ſuffering fellow creature from the uneaſy impreſſions which his ſenſations make upon ourſelves. Theſe impreſſions, as GOD immutible cannot have, ſo neither can our LORD (whoſe conduct is the copy of, and altogether regulated by, his holy father's mind) be determined by them; as the father's compaſſion muſt be the ſame with his goodneſs, ſo muſt the ſon's alſo attend upon it, and be regulated by thoſe great ends he has in view for his creatures real intereſt, to the aboliſhing and removing the very root of our diſeaſe. There-

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NOTES.

εις αιωνα αιωνων, and, which amounts to the ſame, εις αιωνα αιωνος, to the æonian æon.

But the promiſes to the bleſſed are expreſs'd in far higher terms. *We* (the bleſſed) 1 *Theſ.* iv. 17. *ſhall meet the Lord in the air, and ſo ſhall we* (παντοτε συν Κυριω εσομεθα) *ever afterward be with the Lord*; that is our exiſtence with the LORD in glory ſhall be cœval with his glory. But his glory ſhall be, not (as the puniſhment of the damn'd εις αιωνα αιωνων) to the æonian æon; but, what infinitely exceeds this in duration, viz. *Eph.* iii. 21. (εις παϛας τας γενεας τϛ αιωνϛ των αιωνων) or which ſeems at leaſt to be the ſame (εις τϛς αιωνας των αιωνων) to all the generations of the æon of the æons, or to the æons of the æons.

Therefore as GOD could ſee his own beloved child in agonies ſweating great drops of blood, and not ſpare him in all the miſeries of his ſufferings, even 'till he bowed his head and gave up the ghoſt: ſo alſo are the terrors of our redeemer *Chriſt*. *Heb.* x. 31. *It is a fearful thing to fall into the hands of the living God; a God* (Deut. x. 17.) *great, mighty, and terrible.* And yet are our ſufferings permitted in his tender love of us: they reſult from a beneficence veiled, that it may be the more effectual, in the forms of ſeverity.

" Good when he gives, extremely good;
" Nor leſs when he denies:
" Even curſes, from his bounteous hand,
" Are bleſſings in diſguiſe."

But for vain and uſeleſs miſeries, or which have no good event in view, we can find neither ground of exiſtence, nor place in nature, nor author to produce them; they contradict all our ideas of power, goodneſs, mercy and wiſdom in the divine dignity; and have nothing to recommend them beſides texts miſ-rendered, and an authority which it is the profeſſion of proteſtants to renounce.

Tho' GOD may not have decreed one half of the events that occur, yet ſince he has provided that every courſe of willing within the poſſibility of the creature's choice, ſhall terminate ultimately in real good; the free will of any creature can ultimately do him no harm.

Temporal ſufferings, however exquiſite or laſting, neceſſarily ſuppoſe an end ſuitable to the nature of him by whoſe authority they are contingently conſtituted; and of conſequence an end ſalutary;

ſalutary; i. e. one way or other, according to the creature's choice, for the creature's benefit. But what is permitted by GOD as ſalutary, muſt be big with ſalutary effects.

In purſuance of this reflection then we may well ſuppoſe the moſt violent infernal anguiſh (altho' merely the event of the creature's own will) to be occaſionally a production of love concealed, having joy and glory, with all the bleſſings of a divine bounty, in its iſſue: and this too infallibly, ſince no reſiſtance in the creature can finally defeat the gracious ends of *Chriſt*'s ſacrifice for all.

Moreover the workings of our æonian GOD, or the GOD of nature, towards this gracious direction of all occurrences, are already, even at this very time, obvious in all men; as we gather from the apoſtle's words, *Rom.* viii. 19—23. *The earneſt expectation of the creation waiteth for the revelation of the ſons of God. For the creation was made ſubject to vanity (not willingly, but by him who ſubjected it) in hope that the creation itſelf ſhould be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth together, and travelleth together until now: and not only they, but even we ourſelves who have the firſt fruits of the ſpirit, even we ourſelves groan within ourſelves, waiting for the adoption, the redemption of the body.*

A late good author whom we will call B. remarks with a generous frankneſs upon this paſſage as follows:

" Verſe 19. **The earneſt expectation.** The " words denote a lively hope of ſomething draw-

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" ing near, and a vehement longing after it. " **Of the creation**—of all visible creatures (be- " lievers excepted, who are spoken of apart) each " kind according as it is capable. All these have " been sufferers thro' sin, and to all these shall " refreshment redound from the glory of the " children of GOD. Upright heathens are by no " means excluded: no, nor the vainest of men, " who (altho' in the hurry of life, they mistake " vanity for liberty, and partly stifle, partly dis- " semble their groans, yet) in their sober, quiet, " sleepless, afflicted hours pour forth many sighs " in the ear of GOD. Verse 21. **Shall be de-** " **livered.**—Destruction is not deliverance."

Mr. B. here by the whole creation, mentioned of the apostle in this passage as subject to vanity, and groaning together for deliverance, understands " all visible creatures who are unbelievers;" for, says he, " the believers are excepted, and spoken of apart:" and whereas the whole creation so groaning, according to the apostle's words, verse 21. *Shall be delivered.* Mr. B. must mean that " all the visible creatures who are unbelievers shall be delivered, even the vainest of men."

We make no doubt but Mr. B. will likewise acknowledge that all unbelievers shall die, perish, be destroyed; because we can no otherwise believe the scriptures. But he says farther, that " destruction is not deliverance;" therefore according to him the whole creation of unbelievers must be both destroyed and delivered.

And because Mr. B. cannot suppose that the whole creation of unbelievers shall first be deli-

vered,

vered, and afterward deſtroyed; he muſt mean that the whole creation of unbelievers ſhall firſt be deſtroyed, and after that delivered; as has been already obſerved on a paſſage of Sophocles, ſee page 46, the wicked ſoul (σωθησεται) ſhall be recovered, after that (απωλετο) it has been deſtroyed.

According to Mr. B. therefore, deſtruction and delivery infallibly awaiting all the unbelieving viſible creation, the one, namely, deſtruction, ſhall be the doom, the other, namely, deliverance, the recovery of all viſible creatures who are unbelievers.

Now a type of this our deſtruction and deliverance we have daily before our eyes in the bodies of our fellow creatures, which all die and corrupt in order to revive again into an higher kind of life.

Let us then ſatisfy ourſelves that as *Chriſt*, is the reſtorer of the world, the world muſt finally be reſtored; that as he draws all men unto him, all men muſt finally come unto him; that as he enlightens every man that cometh into the world, every man that cometh into the world muſt be finally a child of the light; (for this light ſo given muſt have an end worthy the kind giver;) and that as he died for the ſins of the whole world, and in ſo dying taſted death for every man, the ſins of the whole world are atoned for; and the benefit of his taſted death muſt finally reach every man.

But before I leave this head, permit me to advance only one conſideration more, which is, that ſince mankind cannot judge of things but by the ſenſations which thoſe things excite in us; and

and ſince theſe excited ſenſations bare no real reſemblance with the objects that excite them; Our conceptions of GOD, founded upon thoſe ſenſations which we call the perceptions of his wrath or anger, may alſo have nothing in them reſembling any reality in the divine eſſence: In like manner as thoſe ſenſations which we call pain, ſickneſs, pleaſure, ſmells, colours, taſtes, ſounds, have nothing reſembling them in the objects themſelves that raiſe them in us, have no correſpondent reality exiſting in the bodies felt, heard, or ſeen.

By this way of thinking the ſenſations of GOD's wrath, revenge and anger (excited in the minds of reprobates by the light of their reaſon and remonſtrances of a diſſatisfied conſcience) are like the yellowneſs of objects to a jaundiced eye; which exiſts not in the objects of its viſion, correſponds not at all with any reality in the things ſeen; but is the mere effects of inward diſtemper, vitiated juices, and a ruinous conſtitution.

And to this idea of things anſwer all the ſcripture accounts of the darkneſs of loſt ſouls; that *They who believe not, walk in darkneſs, that darkneſs has blinded their eyes:* whilſt of believers it is ſaid, that they are *called out of darkneſs into the marvellous light*; and that *God hath ſhined in their hearts to give the light of the knowledge of the glorious God, in the face of Jeſus Chriſt.* 2 Cor. iv. 6.

And from hence alſo we may preſume it happens, that even the holy angels, and moſt benevolent and reaſonable of all creatures, will behold the miſeries of the damned with all appro-

bation and praiſe: *Rev.* xiv. 10. xix. 1—7. xv. 3. *Exod.* xv. 1, 6, 13. even as GOD beheld the ſufferings of his only begotten, in view of the glorious energies and iſſues which he had decreed to produce out of them.

SECT. V.

III. *Eſpecially of thoſe that believe.*

HAVING inſiſted upon the former clauſe of this text as declaring *Chriſt* to be the reſtorer of all men, it will be incumbent upon me to account for the word *eſpecially* in the latter clauſe of it; and this is done by ſhewing how thoſe who believe are diſtinguiſhed from the reſt of mankind by an *eſpecial* reſtoration; ſo that the illuſtrating this difference will be our buſineſs under the preſent head: and this will be ſufficiently done in the acknowledgment that the unbelieving part of mankind ſhall die in their ſins; and ſo be left to taſte what death means; or what it means to exiſt without him, who is the ſupport of all life, in a ſtate of ſeparation from GOD, in the violence and fierceneſs of their own nature, in a wrath not allay'd by the blood of that man who alone was begotten of GOD, and who alone is in all his natures the true offspring of the Deity, and principle of life.

He who can engage (if I may uſe the expreſſion) the good will of *Chriſt*, acquires in him all that his ſoul can wiſh for: therefore ſays *David*,

Pſalm

Pſalm ii. 12. *Kiſs the ſon leſt he be angry, and ye periſh from the right way; when his wrath is kindled yea but a little, bleſſed are all they that put their truſt in him:* becauſe he only can deliver from the jaws of ſin and death; and his authority to deliver is ſure, and what we may rely upon ſafely, as ſays the prophet *Iſaiah*, xxviii. 16. *Behold I lay in Zion for a foundation, a ſtone, a tried ſtone, a precious corner ſtone, a ſure foundation* (Jer. xxiii. 6.) *the Lord our righteouſneſs.*

But what then is the *eſpecial* reſtoration of them that believe? And to anſwer this, we refer you to *John* v. 24. *Verily, verily, I ſay unto you, he that heareth my word, and believeth on him that ſent me* (εχει ζωην αιωνιον) *hath æonian life, and ſhall not come into condemnation, but is paſſed* (μεταβεβηκεν) *from death into* (εις) *life.* 1 John iii. 2. *Beloved, now are we* (νυν εσμεν) *the ſons of God.* (verſe 14.) *We know that we have paſſed* (μεταβεβηκαμεν) *from death into life.* Heb. x. 14. *By one offering he hath perfected æonianly* (ܠܥܠܡ) *them that are ſanctified.* Eph. ii. 5. *He hath quickened us together* (συνεζωοποιησε) *with Chriſt.* 1 John v. 12. *He that hath* (ὁ εχων) *the ſon of God, hath life; and he that hath not the ſon of God, hath not life.*

So that the eſpecial reſtoration of believers conſiſts in that they are now, even in this life, without any acceſſary ſufferings, without any damnation to be inflicted upon them, reſtored to life; having their ſins obliterated, and their perſons accepted, merely for their believing; they believe and are reſtored, at once reſtored, and ſo reſtored as that they paſs from death into life,

never taſte what death means, and are in ſhort without any previous merit the children of GOD, compleat in *Chriſt*, by dint of free gift and a ſuperinduced nature.

In this view of free-grace are deſcribed to us the converſions of many in the acts of the apoſtles and elſewhere; thus the LORD no ſooner opened the heart of *Lydia*, but ſhe believed and was baptized: the jaylor at *Philippi* was no ſooner touched in his heart, ſo as to cry out to his priſoners, *Paul* and *Silas*, *What ſhall I do to be ſaved*, but *he was alſo baptized and rejoiced, believing in God with all his houſe*. The thief upon the croſs, crying out to our LORD, *Remember me when thou comeſt into thy kingdom*, was immediately anſwer'd by our LORD himſelf, *This day ſhalt thou be with me in paradiſe*. The eunuch pointing out the water to *Philip*, (ſaying, *See here is water, what ſhould hinder me to be baptized*) *was* immediately *baptized, and went his way rejoicing*. And the like may alſo be ſaid of *Criſpus*, and *Juſtus*, and *Sergius Paulus*, and *Dionyſius*, and *Damaris*, and *Eneas*, and *Cornelius*, and the 5000 to whom *Peter* opened the goſpel at the day of pentecoſt.

All theſe without any conditionary virtues, probationary works, or initial ſervices, received the word and were reſtored; they became with all readineſs of acceptance and freedom of acceſs, of heathens chriſtians, of the bondſmen of ſatan, a quicken'd people, alive in *Chriſt:* they paſs'd from death into life, even into the glorious liberty of the children of GOD, and were renew'd at once, by the all-powerful gift of grace. So great is the efficacy of the believing ſpirit! Now

Now when one conſiders the vaſt difference between being thus received in the favour of GOD for believing only, and the paſſing thro' the horrors of hell-fire; one has abundant reaſon to apply the word *eſpecial* to the ſalvation of thoſe that believe.

Indeed, a man's reſtoration being ſo eaſily attainable in this life, the guilt of thoſe that periſh will be aggravated hereby, and their damnation render'd the more ſeverely afflictive in their after ſtate of being; therefore ſays the apoſtle, *Heb.* xii. 25. *See that ye refuſe not him that ſpeaketh; for if they eſcaped not, who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven; for* (verſe 29.) *our God is a conſuming fire*: and again, *John* iii. 18, 19, 20. *He that believeth not, is condemned already, becauſe he hath not believed in the name of the only begotten ſon of God. And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil; for every one that doth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved*; and he muſt therefore experience the condition of *Eſau*, who, having ſlighted his birthright, found no place of repentance; but ſpent his tears and earneſt ſuit in vain. *Heb.* xii. 17.

So then the difference between the *eſpecial* reſtoration, and the *univerſal* reſtoration, is ſtill the difference, which, for the preſent æon, ſubſiſts between heaven and hell, between *Adam* in his ſtate of innocence, and a loſt ſoul in the realms of darkneſs.

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Where the ſpirit of GOD is there is beauty and uprightneſs; and herein conſiſted the beauty and uprightneſs of *Adam* before he fell. So long as he continued the temple of the living GOD, the beauty and fruits of the Holy Ghoſt diſplay'd themſelves in him; and he was both the wonder and envy of ſatan.

But having neither uprightneſs nor beauty, but by donation and grace; the ſpirit of GOD had no ſooner departed from him, than he found himſelf naked: *Gen.* iii. 10. *And Adam ſaid, I heard thy voice in the garden, and I was afraid, becauſe I was naked, and I hid myſelf.* He was now ſtripp'd at once of all his excellencies, and ſtood detected in his ſhame. Having forfeited the free-gift, his inveſtment of immortality, he appeared, as he truly was, a poor, contemptible, apoſtate wretch, a ſource of miſery and uncleanneſs.

Says our LORD to him, (verſe 11.) *Who told thee that thou waſt naked?* How didſt thou diſcover this thy condition? *Haſt thou eaten of the tree?* Here therefore was the means of this diſcovery. And this diſtreſſing ſhame of *Adam* will be ours alſo, if we die in our fallen nature; unrenew'd, unquicken'd, not cloathed upon by the ſpiritual nature of *Jeſus Chriſt.*

The chriſtian nature is that new man which we are bid (*Eph.* iv. 24. *Col.* iii. 10.) *To put on, and which after God is created in righteouſneſs and true holineſs.* This is (*Rev.* xix. 8.) *That fine linen clean and white, the righteouſneſs of the ſaints*; in which (2 *Cor.* v. 3.) *Being cloathed we ſhall not be found naked*; but ſhall be ſecured and ſaved when that

that fire paſſeth over us, which (1 *Cor.* iii. 13—15.) *Shall try every one's works of what ſort it is*; for this teſt-fire will reach every one; as ſays our LORD (*Mark* ix. 49.) *Every one ſhall be ſalted with fire, and every ſacrifice* (viz. whoever has devoted himſelf *to God a living ſacrifice*, as St. *Paul* perſuades, *Rom.* xii. 1. *Phil.* ii. 17. 2 *Tim.* iv. 6. 1 *Pet.* ii. 5.) *ſhall be ſalted with ſalt* (Lev. ii. 13); which, being a ſymbol of incorruptibility (*Numb.* xviii. 19.) relates to incorruptible (or, as it is moſtly called, eternal) life. 1 *Cor.* xv. 50—54. 2 *Cor.* v. 4.

This our new nature is called a cloathing, or a put-on incorruptibility, becauſe it is our's aſſumptively only, and by free gift; a nature poſſeſs'd by a new birth, or rather by being re-begotten. And becauſe it is our only title to paradiſe, and to an acceſs into the preſence of the LORD; it is repreſented as a royal caftan, a *wedding garment* (Mat. xxii. 11—14.) without which we cannot be admitted into that immediate reſt which will be the portion of the bleſſed: and whoſe difference from their brethren, as yet unreſtored, is as the difference of that glory to be revealed in the firſt fruits; and the wiſh'd for drop of water to cool one's tongue amidſt the torments of the æonian burnings.

And yet notwithſtanding all this, againſt the endleſs damnation of the damned, our text is ſtill a ſufficient witneſs: becauſe the LORD *Jeſus* cannot be the reſtorer or deliverer of all thoſe that will be eternally damned; i. e. who will never have any reſtoration or deliverance at all.

LET-

LETTER XI.

The property of CHRIST *as redeemer may be doom'd to æonian ſufferings.*

TO ——

SIR,

1 TIM. ii. 6.

Who gave himſelf a ranſom for all to be teſtified in due time.

A Very ingenious writer argues for his favourite point of partial redemption as follows:

PROP. 1. All men who are of the ranſom'd of *Chriſt* will be ſaved;

2. But all men will not be ſaved;

3. All men therefore are not of the ranſom'd of *Chriſt*.

His miſtake here lies in the word *ſaved*, if inſtead of *ſaved* he had uſed the word *reſtored*, his ſecond

ſecond propoſition would have been falſe: but as his argument is now worded, his firſt propoſition is falſe, ſince all the ranſomed of *Chriſt* will not be *ſaved*, altho' they will be reſtored. For I ſhall endeavour to ſhew that a man may be damned, condemned or accurſed, and yet at the ſame time be a perſon ranſomed of *Chriſt*; and as ſuch that his reſtoration or delivery from that damnation may be determined in the decree of GOD.

So that my argument will be as follows. *Chriſt* is a ranſom for all men; but many of that all ſo ranſomed will be damned; therefore *Chriſt* is a ranſom for many that will be damned.

And thus my buſineſs will be to prove the following propoſition.

SECT. I.

The beloved property of Chriſt *may, for good reaſons, be damned or accurſed to certain pains and penalties due to a damned and accurſed creature.*

MY firſt argument ſhall be drawn from a ſameneſs of nature in GOD and his *Chriſt*. Our LORD CHRIST and his father are one, ſo that ſpeaking after the manner of men, we may ſay that *Chriſt* and his father have one heart and one mind; that whatſoever the father is capable of doing conſiſtent with the genuine goodneſs of his nature, *Chriſt* is likewiſe capable of doing conſiſtent with the genuine goodneſs of the ſame nature.

Now the eſpecial and moſt beloved property of GOD is the man *Chriſt Jeſus*; and yet for good reaſons GOD ſurrenders up him, his only ſon to be as an accurſed man, baniſhed his preſence (tho' that was his natural right) to be confined in a body ſubject to all the calamities, diſtreſſes, and hardſhips of a fallen, accurſed nature; and impriſoned in an afflictive mortifying world, the abode of wicked men and wicked angels, and where ſatan his greateſt and moſt inveterate enemy was permitted to rule as a god. Yea laſtly this great object of paternal love omnipotent, thus confined and inveſted in a vehicle whereby he became acceſſible and obnoxious to diabolical wrath, and forlorn in a wicked world which hated him, was alſo delivered up a ſacrifice to the malice and cruelty of its inhabitants, by his beloved father, and only comfort, the GOD of all; who all this time beheld and acknowledged him notwithſtanding as the joy and glory of his nature, his boſom delight, his only offspring, his ownſelf.

The father therefore of our LORD *Jeſus Chriſt* is capable of yielding up, for good reaſons, his moſt beloved property to be condemned or accurſed to the pains and penalties due to a condemned or accurſed creature.

But as the father is capable to deliver up, for good reaſons, the deareſt object of his love to curſe and condemnation; our LORD *Jeſus Chriſt* is alſo capable to do the like.

So we read (*Heb.* xi.) that in old times, he delivered up his deareſt people among the Jews, (of whom he tells us, *The world was not worthy*) into

into the hands of wicked men to be ſtoned, and mocked, and ſcourged, and tempted, and ſawn aſunder; to wander about in ſheepſkins and goatſkins, thro' deſarts and mountains and dens and caves of the earth; being deſtitute, afflicted, tormented.

And it has been the conſtant obſervation of all ages, that (as ſays *Juſtin Martyr*, ſee his *apologia prima*) κατα την των φαυλων δαιμονων ενεργειαν, τες σπουδαιες, οιον Σωκρατην και τες ομοιους, διωκεσθαι, ϗ εν δεσμοις ειναι; Σαρδαναπαλον δε, ϗ Επικουρον, ϗ τους ομοιους, εν αφθονια ϗ δοξη, δοκειν, ευδαιμονειν. "Thro' the work-"ings of evil ſpirits, the well-meaning, ſuch as "*Socrates*, and thoſe like him, were perſecuted "and impriſoned; while *Sardanapalus*, *Epicurus*, "and thoſe like them, lived in affluence, and "honour; were well treated, and fortunate."

And a like argument may be drawn from the *Jews* themſelves; our LORD declares that his love of this people is indefeſible; *Rom.* xi. 28. *That they are his beloved for their fathers ſake*; (Rom. iii. 3.) *that their unbelief ſhall not make his faithfulneſs invalid*; for that (*Rom.* xi. 29.) *his gifts and callings are without repentance.* And yet this very people (that is all who believe not on him, and notwithſtanding that (*Rom.* ix. 4.) *They are Iſraelites, to whom appertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice of God, and the promiſes, and whoſe are the fathers*) are by him conſigned to the damnation and curſe of hell-fire.

Chriſt therefore, as well as his father, is capable of yielding up for good reaſons, his beloved property to the curſe and damnation of hell; to pains and penalties due to damn'd and accurſed creatures.

But becauſe a proof may be called for to eſtabliſh this laſt argument taken from the unbelieving *Jews*, I ſhall proceed to ſhew, 1ſt. that the *Jews* not believing in *Chriſt* are in the damnation of gehenna. And 2dly. that thoſe very *Jews* who are delivered up to this damnation, will be likewiſe delivered *out* of it; or, in the vulgar phraſe, *be ſaved*, that is reſtored.

I. *The* Jews *not believing in* Chriſt *are in the damnation of gehenna or hell.*

This point will be proved without much trouble; not that we have better evidence for it than for the following, but becauſe this is already generally acknowledged, and people moſtly believe with the multitude. So

Mat. xxiii. 15. *Wo unto you Scribes and Phariſees, hypocrites, for ye compaſs ſea and land to make one proſelyte, and when he is made, ye make him twofold more the child of gehenna than yourſelves:* (verſe 32, 33.) *Fill up then the meaſure of your fathers, ye ſerpents, ye generation of vipers, how can he eſcape the damnation of gehenna?* Mat. viii. 11, 12. *I ſay unto you, that many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob, in the kingdom of heaven; but the children of the kingdom* (i. e. to whom the kingdom belongs) *ſhall be caſt out into outer darkneſs, there ſhall be weeping and gnaſhing of teeth.*

From theſe and many other like texts, it becomes a matter paſt doubt, that the unbelieving *Jews* have their portion in gehenna.

SECT.

SECT. II.

II. *Thoſe very* Jews *who are delivered up to the damnation of Gehenna, will be likewiſe delivered* out *of it, or in the vulgar phraſe, be ſaved, that is, reſtored.*

THIS St. *Paul* expreſſly aſſerts, *Rom.* xi. 25, 26. *Blindneſs is happened to Iſrael in part, until the fulneſs of the Gentiles be come in, and ſo all Iſrael* (σωθησεται) *ſhall be reſtored.* So alſo ſays *Micha*, (ii. 12.) *I ſurely will aſſemble, O Jacob, all of thee* (כלך) *I will ſurely gather the reſidue of Iſrael*, i. e. all whatſoever remains as yet ungathered; verſe 13. *The breaker* (i. e. he who breaketh bonds aſunder) *is come up before them, &c.* But *Iſaiah* expreſſes himſelf in ſtill more deciſive terms, xlv. 25. *In Jehovah ſhall all the ſeed of Iſrael be juſtified*, and (יתהללו hith) *ſhall boaſt themſelves* (ביהוה יצדקו[u] ויתהללו כל זרע ישראל) this paſſage when

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[u] That this word צדק ſignifies to juſtify, or to declare or eſteem juſt, appears from numberleſs places of the old teſtament. Let the following here ſuffice, *Gen.* xliv. 16. *What ſhall we ſay unto my Lord, and* (מה נצטדק) *how ſhall we juſtify ourſelves.* Ex. xxiii. 7. *For I will not juſtify* (לא אצדיק) *the wicked.* Deut. xxv. 1. *And they ſhall judge them, and ſhall juſtify* (והצדיקו) *the juſt.* Job. xxxiii. 32. *Speak now for I deſire to juſtify thee* (צדקך). Pſ. xix. 9. *The judgments of Jehovah are truth, and they are juſtified* (צדקו)

when we consider the use of the general term (כל זרע) *the whole seed* in the singular number with the plural future verbs (יתהללו and יצדקו) *shall* (plural) *boast themselves, and shall* (plural) *be justified*; we must allow to be as conclusive and emphatical as the words of language can make a thing. The whole seed of *Israel* therefore (who (*Rom.* ix.) are now *children of the flesh, and not the children of God*, who are as yet only (ver. 6) (οἱ ἐξ Ισραηλ) the seed *of Israel*; and not (οἱ Ισραηλ) *the Israel* of GOD) *shall be justified, and shall boast themselves in the Lord*; *that* (ver. 11.) *the purpose of God according to the election might stand not of works, but of him that calleth.*

This however, to the glory of GOD's justice, shall be after an antecedent suffering, and an antecedent blindness. For saith Jehovah, *Lev.* xxvi. 43, 44. *And they shall accept the punishment of their iniquity—and yet for all that—I will not cast them away, neither will I abhor them, to destroy them utterly, to break my covenant with them, because I Jehovah am their God.* And as to their blindness, St. *Paul* tells us, speaking of the *Israel* who in his

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altogether. Ps. li. 4. *That thou mightest be justified* (הצדק) *when thou speakest, and be clear when thou judgest.* Ps. cxliii. 2. *In thy sight shall no one living be justified* (כל חי לא יצדק). Isaiah xliii. 26. *Let us plead together, declare that thou mayst be justified* (למען תצדק) Isaiah l. 8. *He is near that justifieth me* (מצדיקי) *who will contend with me.* Isaiah liii. 11. *By his knowledge shall my righteous servant justify the many* (יצדיק) *for he shall bear their iniquities.*

his days were unbelievers (2 *Cor.* iii. 15.) *That they had a veil upon their hearts untaken away.* And ſays he (verſe 16.) *When it* (Iſrael, επιστρεψη προς Κυριον) *ſhall return unto the Lord, that veil ſhall be taken away.*

So then we might venture to ſay to every *Jew* we meet, *Iſaiah* lx. 20. *The days of thy mourning ſhall be ended, thy people alſo ſhall all be righteous.* For the LORD hath ſaid, *Ezek.* xx. 40. *In my holy mountain—there ſhall all the houſe of Iſrael ſerve me, the whole of it in the earth.* Again, 1 *Sam.* xii. 22. *For the Lord will not forſake his people, for his great name ſake; becauſe it has pleaſed the Lord to make you his people.* Again, *Jer.* xxxi. 37. *Thus ſaith the Lord, if heaven above can be meaſured, and the foundation of the earth ſearched out beneath, I will alſo caſt off all the ſeed of Iſrael, for all that they have done*; i. e. maugre all the wickedneſs and perverſeneſs of the *Jews*, the LORD notwithſtanding will not caſt them off eternally.

And hereto agrees what St. *Paul* ſays of the *Jews* (1 *Cor.* x. 1—4) *I would not that you ſhould be ignorant, brethren, how that our fathers were all under the cloud, and all paſſed thro' the ſea* (i. e. were initiated a people of GOD by theſe events) *and were all baptized unto Moſes in the cloud and in the ſea; and all eat the ſame ſpiritual food* (that is were all nouriſhed in their ſouls as well as in their bodies by eating that ſpiritual food, this being on the part of GOD given, as well to the unbelievers as to the believers among them; ſee ver. 5, 7, 8, 9, 10.) *and all drank the ſame ſpiritual drink, for they drank out of the ſpiritual rock which*

which followed them, and that rock was Chriſt. And in ſo doing, the wicked among them (1 *Cor.* ix. 29) did *eat and drink damnation to themſelves.*

And the jewiſh fathers being hereby made a people in covenant with Jehovah, their ſeed (i. e. all the *Jews*) are likewiſe ſo. As St. *Paul* upon a like occaſion ſays, 1 *Cor.* vii. 14. *Elſe* (i. e. unleſs the parent be made a covenant member) *were the children unclean, but now are they holy.*

However notwithſtanding this, the jewiſh fathers acceptance by perſonal initiation, and their children's acceptance for the fathers ſake; both the fathers and children, which among them are perverſe, eſcape not the judgments of GOD. For (1 *Cor.* x. 5.) *with the greater part of them God was not well pleaſed*, i. e. by a meioſis was highly diſpleaſed, not ſparing his own inheritance who wickedly preſumed upon his favour; the account of which things ſays St. *Paul was written* (verſe 11.) *for our admonition, upon whom the ends of the ages have met.*

Again this account of the univerſal reſtoration of *Iſrael*, correſponds alſo with that remarkable Chapter *Rom.* 11th. where we learn that that very perverſe part of *Iſrael, in whom is ungodlineſs, who are in their ſins, enemies to the goſpel, and in blindneſs till the fulneſs of the Gentiles is come in*; *are* notwithſtanding, the elect of GOD, the objects of his mercy, *for their fathers ſake, and becauſe the gifts of God are without repentance.*

This whole paſſage avows in terms the moſt unavoidable, that not the chriſtian converted *Iſrael*, not its believing and already reſtored remnant

nant only; but that the very perverſe part of *Iſrael* alſo, *even they who are ſhut up together in unbelief*, who are *not circumciſed of heart*, neither the true children of *Abraham*, but the *uncircumciſed and unbelieving*; that *that* very *Iſrael* ſhall be reſtored; and that this their reſtoration ſhall alſo be no longer delayed than whilſt the church of the firſt fruits of the *Gentiles* ſhall be in collecting. For ſays the apoſtle (*Rom.* xi. 15.) Theſe are they who are *caſt away to the reconciling of the world, and their receiving ſhall be* no leſs than *life from the dead*; for (verſe 24.) *if thou* (namely the *Gentile*) *wert cut out of the old olive tree, which is wild by nature, and wert grafted contrary to nature into the good olive tree; how much more ſhall theſe* (namely the unbelieving perverſe part of *Iſrael*) *which are the natural branches, be grafted into their own olive tree.*

But it is notorious that theſe paſſages, collected in proof of our two laſt points, namely the damnation and reſtoration of the reprobate *Jews*, are, according to the vulgar acceptation of the words *ſaved* and *damned*, moſt glaringly repugnant, expreſſly contradicting one the other; and yet, ſince they are both notwithſtanding true, as they ſtand in ſcripture; that is, ſince it is true *that the unbelieving Iſrael ſhall not eſcape* (κρισιν της γεεννης) *the damnation of gehenna*, and as true *that the unbelieving Iſrael* (σωθησεται) *ſhall be reſtored*; how elſe can theſe two truths be reconciled, but by conſidering the miſeries of gehenna as temporally inſtrumental to the great deſigns of an univerſal redeemer?

This view of things will alſo render clear and intelligible that remarkable paſſage which has been the aſtoniſhment of chriſtian writers, found in *Rom.* ix. 1, 2, 3. *I ſay the truth in Chriſt, I lie not, my conſcience alſo bearing me witneſs in the Holy Ghoſt, that I have great heavineſs, and continual ſorrow in my heart; for I could wiſh* (or it has been my wiſh) *that I myſelf were accurſed from Chriſt, for my brethren, my kinſmen according to the fleſh.*

All agree that the apoſtle muſt not have meant in this place his eternal damnation from *Chriſt* his LORD as a thing he could wiſh himſelf for his kinſmens ſake; becauſe ſuch wiſh, being not only raſh, but an high ingratitude to redeeming love, would have been very impious.

And yet a wiſh (αναθεμα ειναι απο τε Χριστε ὑπερ των αδελφων με) *to be anathematiſed from Chriſt for my brethren,* can be no otherwiſe underſtood than a wiſh, that the damnation of his brethren might be his own for their good; that himſelf could ſtand in their place; and have their curſe transferred upon his own head; in which acceptation, ſuppoſing their miſeries to be eternal, we muſt likewiſe ſuppoſe that St. *Paul* wiſhed himſelf to be eternally miſerable, eternally accurſed from *Chriſt* for their ſake.

Some indeed have endeavoured to diſtinguiſh between the terms anathematiſed and damned, intimating that St. *Paul*'s wiſh was not to be damned, but to be anathematized (*i. e.* ſay they, ſacrificed) only for his brethren: but ſince the moſt reaſonable of theſe do however acknowledge that this their diſtinction is unwarrantable from ſcrip-

ſcripture, or the jewiſh uſe of the word *anathematiſed*,[w] they thereby ſufficiently confeſs that they are altogether perplexed with this paſſage.

But here, ſuppoſing the apoſtle's wiſh, to be a ſubject of gehenna for his brethrens redemption thence, to have been made in an aſſurance that his curſe there would be only for a time, and to the fulfilling an event which his LORD *Jeſus Chriſt* deſired, namely the reſtoration of his brethren; I ſay ſuppoſing this, the difficulty at once vaniſhes.

For there had been nothing unreaſonable in the apoſtle's wiſhing himſelf accurſed from the

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[w] The greek word αναθεμα, is uſed to expreſs the force of the hebrew word (חרם) hrm; which among the *Jews* imports a devoting to be extirpated, deſtroyed, and, as far as may be, annihilated.

So thoſe who ſacrificed to falſe gods were by *Moſes* (*Exod.* xxii. 20) devoted to be extirpated; as *Achan* (*Joſ.* vii. 15) was by the order of GOD exterminated, and himſelf and all that he had was conſumed by fire.

Accordingly we read this very word hrma in this place in the ſyriac teſtament ܐܢܐ[1] ܕܐܢܐ[2] ܡܬܚܪܡ[3] ܐܢܐ ܡܢ[4] ܡܫܝܚܐ[5]; [1]*That I* [2]*myſelf* (hrma aeuâ) [3]*ſhould be anathematiſed* [4]*from* (for ܡܢ anſwering to the greek word απο determines its meaning to be from) [5]*Chriſt*.

By this kind of curſe the *Jews*, it ſeems, always underſtood an excommunication from all ſociety with the faithful, and from all the bleſſings which belonged to them, even from the benefit of their prayers, and from receiving ſo much as their public rites of burial; and in conſequence hereof, a condemnation to hell-fire. *Pſ.* ix. 17. *The wicked ſhall be turned into hell, and the nations that forget God.* See alſo *Pſ.* xi. 6.

ſame motive that had already cauſed his LORD to be actually and voluntarily ſo accurſed.

There could have been nothing wrong in the wiſh, that as *Chriſt* laid aſide that glory which he had with his father before the world was, and became a curſe for man; ſo himſelf might forego that glory which awaited him, thro' a deſire of the reſtoration of his brethren.

Moſt certainly our LORD both wiſhed and willed himſelf accurſed that he might thereby fulfil his father's deſire in the reſtoration of the creature, at leaſt of man: ſuppoſing then in St. *Paul* a charity by his LORD's example, and in the power of his ſpirit; and it muſt be allowed that he might eaſily have willed himſelf a like fate with his LORD, in view of a like end.

And thus the apoſtle's wiſh proves great, reaſonable and generous, an high inſtance of the prevailing love of *Chriſt* working in him; and that from a motive, not of indifference to his own reſtoration, but of genuine zeal for, and a longing to bring forth, and realize the known deſire of his moſt beloved maſter.

Doubtleſs the predominant deſire of St. *Paul*'s heart was, that he might be found in *Chriſt*, not having his own righteouſneſs, but the righteouſneſs which is of GOD by faith: and his moſt joyful confidence was *that neither death nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things future, nor height, nor depth, nor any other creature, could ſeparate him from the love of God which was in Chriſt his Lord.*

But there could be nothing contradictory to this his doctrine, or this his confidence in a wiſh

wiſh to be only temporally ſeparated from his LORD, with a view to advance his LORD's work, and in the ſervice of his LORD's known inclinations; becauſe ſuch deſire and ſuch confidence was alſo in the ſon of GOD towards his father, at the ſame time that he left his father's glory, and became accurſed for the ſervice of his father's purpoſes in the reſtoration of man.

It may be obſerved that our proofs of the above propoſition reach no farther than to what is contained in the terms of it, namely accurſed *to certain* (by which we mean, *to ſome* of the) pains due to an accurſed creature; for we preſume that no inſtance can be given of any creature being accurſed *to all* the pains and penalties due to him, that is *to all* the conſequences of this defection, but only *to a certain portion of* ſuch penalties, even to that degree of them which ſuits the purpoſes of GOD in him, and which as a redeemed of *Chriſt* is fit for him. And as no creature ever ſuffers all thoſe penalties which are his due, a creature's being accurſed to certain pains only, can by no means ſuppoſe him unranſomed; they ſuppoſe no more than that his ranſom exempts him not from all degrees of ſuffering.

SECT. III.

CHRIST *a ranſom for all.*

THERE can be no doubt but that they who in this life are reconciled to GOD in *Chriſt* will be thenceforth exempt from every taſte of miſery;

miſery; will paſs immediately from death unto life, and will ever afterward be where *Chriſt* is: this is the reſtoration of which we have already ſpoken as that eſpecial privilege of the elect ſo perpetually promiſed in the ſcripture.

Yet the reſt, namely the unreſtored in this life, who muſt ſuffer, will however not ſuffer as unranſomed, but as the ranſomed of *Chriſt*; ſeeing it is expreſſly ſaid that *Jeſus Chriſt is the ranſom for all.* Upon which words I ſhall therefore make a few remarks, ſhewing,—I. How *Chriſt* is a ranſom or redemption price.—II. How comprehenſively he is ſo, for all.

I. *How* CHRIST *is the ranſom for us.*

This the following ſcripture texts will illuſtrate. Eph. v. 2. *Chriſt hath loved us, and given himſelf for us an offering and ſacrifice to God, a ſweet ſmelling ſavour.* 2 Cor. ii. 15. *For we are unto God a ſweet ſavour in Chriſt.* 2 Cor. v. 19. *God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them.* Col. i. 19. *For it pleaſed the father that in him all fulneſs ſhould dwell; and by him to reconcile all things to himſelf (having made peace by him thro' the blood of the croſs)* [x] *whether things on earth or things in heaven.* Rev. v. 8, 9. *And the four beings* (ζωα living ones, *i. e.*

NOTES.

[x] It has been already obſerved (let. 5th, ſect. 3d,) that the body of *Chriſt*, being ſomehow wonderfully begotten of the Holy Ghoſt, was pure and without blemiſh, a ſpotleſs lamb; and upon this its purity is

i. e. cherubims) *and the twenty-four elders ſung—thou waſt ſlain and haſt redeemed us* (ηγορασας) *to God by thy blood.* ver. 11, 13. *And I heard the voice of many angels—and every creature which is in heaven and on the earth, ſaying, bleſſing and honour and glory and power be unto him that ſitteth upon the throne* (Acts vii. 56. *Rev.* v. 7) *and unto the lamb* (εις τας αιωνας των αιωνων) *to the æons of the æons.* From whence we may learn

1ſt. That *Chriſt* is our ranſom by becoming a ſacrifice to GOD. This is repreſented to us typically in the ſacrifice *Noah* made to Jehovah. *Gen.* viii. 21. *And Jehovah ſmelt a ſweet ſavour, and Jehovah ſaid in his heart, I will not curſe the ground any more for man's ſake.* See alſo *Lev.* i. 9. xxiii. 13. *Numb.* xxix. 2. and many other places.

2dly. That therefore the members of *Chriſt* are a ſavour of *Chriſt* (Χριστε ευωδια εσμεν) that is *Chriſt* is the ſweet ſavour in our perſons, *Chriſt* in us, as aromatic herbs yield a ſmell in the breath of them that feed on them.

3dly. That GOD was in *Chriſt* the ſacrifice prepared, reconciling the world (for the world's conviction, converſion, and ſanctification, is his preſent and more immediate concern) to reconcile all things (for a general converſion and ſanctification, or the reſtitution of all will be his after-

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grounded the value of the ſacrifice it afforded; by its value with GOD, far beyond the whole creation, it became in itſelf a ſweet ſmelling ſavour, and ſo we in it. *Col.* i. 21, 22.

after-work) and having already reconciled his members to himſelf: for he is already in his members a life reſtored. *Col.* i. 27. *Chriſt in us the hope of glory. We are new creatures in him.* 1 Cor. iii. 16. *The ſpirit of God dwelleth in us, we are his holy temple*; and by the power of this his indwelling ſpirit, *we bring forth fruit to God, the works of true righteouſneſs, acceptable to God in Chriſt.*

4thly. That the voice of men and angels will be (ηγορασας) *thou haſt redeemed*, or *ranſomed us unto God*; or we are thy *purchaſed poſſeſſion.*

II. How comprehenſively *Chriſt is our ranſom*, is imported in the words *for all* (υπερ παντων).

If man, that is human nature, only had been intended in the words (υπερ παντων) for all, the word (ανθρωπος) man, would have been uſed with the word (πας) all; that is, we ſhould have read (υπερ παντων ανθρωπων) for all men, ſuch being the well known ſtyle of the ſcripture greek.[y] Whereas

NOTES.

[y] According to the ſcripture ſtyle, ανθρωπος is uſed as an expletive to all kind of adjectives where man is intended, ſo inſtead of τις we read τις ανθρωπος; *e. g.*

Luke x. 30. Ανθρωπος τις κατεβαινεν.

Mat. vii. 9. Η τις εστιν ανθρωπος.

Luke xii. 16. Ανθρωπε τινος πλουσιε ευφορησεν ἡ χωρα.

Mat. xviii. 12. Τι ὑμιν δοκει; εαν γενηται τινι ανθρωπω ἑκατον προβατα.

And thus we read ανθρωπος with Ελληνος, Ρωμαιος, Ιουδαιος, μηδεις, αυηρος, δικαιος, αγαθος, πονερος, εχθρος, εμπορος, ιδεις, ευγενης, αμαρτωλος, πιςος, ἁγιος, ευσεβης ψυχικος, πνευματικος, πολλοι, &c.

as the adjective (παντων) all, being uſed neutrally without (ανθρωπων) men, we may conclude that in it is intended, not all men but, all things; that is, that the all for whom *Chriſt* is a ranſom, comprehends the whole univerſe, or that *Chriſt* is a ranſom for all that which himſelf created, and will therefore, in due ſeaſon, work effectually in all that which himſelf has created, towards their reſtitution.

Accordingly we hear the good angels, even like *Abraham*, rejoicing to ſee his day (*Luke* ii. 14.) *Praiſing God, and ſaying, glory to God in the* E e *higheſt,*

NOTES.

And thus ανθρωπος is no leſs conſtantly uſed (as we contend it ought to have been in our preſent text, had not a critical import been intended there) with the adjective πάς, *e. g:*

Rom. xii. 18: Μετα παντων ανθρωπων ειρηνευοντες.

1 *Cor.* vii. 7. Θελω παντας ανθρωπες ειναι ὡς κὴ εμαυτον.

Rom. v. 18. Εις παντας ανθρωπες εις δικαίωσιν ζωης.

1 *Cor.* xv. 19. Ελεεινοτεροι παντων ανθρωπων εσμεν.

2 *Cor.* iii. 2. Αναγινωσκομενη ὑπο παντων ανθρωπων.

Col. i. 28. Νεθετουντες παντα ανθρωπον, κὴ διδασκοντες παντα ανθρωπον εν παση σοφια, ἱνα παραςησωμεν παντα ανθρωπον τελειον.

Gal. v. 3. Παντι ανθρωπω περιτεμνομενω μαρτυρομαι.

Phil. iv. 5. Τὸ επιεικες ὑμων γνωσθητω πασιν ανθρωποις.

1 *Theſ.* ii. 15. Και πασιν ανθρωποις εναντιων.

1 *Tim.* ii. 4. Ὁς παντας ανθρωπες θελει σωθηναι.

1 *Tim.* iv. 10. Ὁς ἐςι σωτηρ παντων ανθρωπων.

Tit. ii. 11. Η χαρις τε θεε ἡ σωτηριος πασιν ανθρωποις.

N. B. In confirmation of the juſtneſs of this remark I have alſo produced the above inſtances moſtly out of St. *Paul*'s writings.

higheſt, and on earth peace, good-will towards men (*i. e.* all the human race) and ſo in the above quoted paſſage out of the *Revelations* (v. 9) *The four living ones* (or cherubims, *Ezek.* i. 4—) *together with the twenty-four elders ſung the new* (i. e. evangelical) *ſong, ſaying, thou art worthy, for thou waſt ſlain, and haſt redeemed us to God by thy blood*; not that theſe living ones had ſo fallen as did ſatan, for the happy angels (of which theſe four are preſumed to be the higheſt) fell not thus; yet that their condition however was ſuch as to need (a σωτηρ) a reſtorer (αγοραζων purchaſing or) redeeming them unto GOD by his blood.

Neither is this uſe of the word (πας) all, peculiar to our preſent text, we find it applied with the ſame latitude of intention in many other paſſages of the new teſtament. So in *Rom.* xi. 36. 1 *Cor.* xv. 28. *Col.* i. 16, 20. *Eph.* i. 10. (τα παντα the all) *Heb.* ii. 9. (ὑπερ παντος for all) 1 *Cor.* 15, 22. (παντες all) ver. 28. (εν πασιν in all).

We may therefore preſume that the joys and praiſes of the heavenly hoſts, are the free tribute of ſouls delighted with a view of the genuine eſſential goodneſs of the divine dignity, and conſequently of his love for all his works. Theſe great and wiſe beings, inſpecting the deliberate delicacy and abundant bounty of GOD's proviſion for all his creatures in his *Chriſt*, are charmed with a ſenſe of his lovely attributes, and beneficent nature.

Yet then it being repugnant to the conſtitution of free creatures to admire a partial mercy, a capricious bounty, an irregular, uncertain, precarious

rious generosity; this their heavenly love will rest upon the same foundation as does our earthly love, namely the love of him (1 *John* iv. 19.) *because he first loved us*; and so the words (ὑπερ παντων) for all, becomes a principle ingredient in the cup of angelic consolations.

Indeed all our affiance in GOD (or which is the same, faith) and love of GOD has its root in an opinion of his natural and intrinsic goodness. We can trust him because we believe him faithful, we can love him because we believe him to be lovely. And when we hear him limiting the number of stripes to be laid upon the wicked man, his very severity recommends itself to us. *Deut.* xxv. 1—3. *The judges shall justify the righteous and condemn the wicked; and if a wicked man be worthy to be beaten—forty stripes he may give him and not exceed,——lest thy brother should seem vile unto thee.*

Wherefore also to confound this our idea of our GOD by supposing in him a partial love, a defeasible mercy, a casual, freakish, passionate, indulgence; is to sap the foundation and all true reliance on, and esteem of, the divine excellence.

For if we can suspect in any degree the genuine goodness of GOD; in that degree we grow shy of him, withdraw our affections from him, or in scripture terms, continue unreconciled to GOD.

We no sooner conceive the divine existence as capable of malice, or revenge, or unmercifulness, but our former filial affiance which softened us towards him, crying within us, abba father, at once extinguishes into a dread of him; and a servile terror of his majesty occupies our hearts.

What thinking ſoul therefore can endure the ſuppoſition, that potentates of celeſtial magnanimity ſhould ſing praiſes to, and adore a perſonal preference, an excluſive munificence, a liberality contrived for the bleſſing of a few only; or in a word any benevolence ſhort of univerſal!

The praiſes of an unequal LORD become hypocrites and flatterers, but not natives of light, and capacities of true honour.

Truth, love and greatneſs are the ſame in heaven as on earth; but it is a conſtant obſervation among men, that the meaneſt ſpirits, that is the proudeſt of us, are beſt pleaſed with abſolute dominion, reſpect of perſons, and the prerogatives of power.

And if to *haughty*, that is to *mean* ſouls, the idea of a ſupreme power, void of goodneſs, love or wiſdom, and diſtinguiſhing his favourites by dint of authority, be not a diſagreeable object of worſhip; it is to be ſuſpected that the exerciſe of ſuch authority, is their natural inclination and delight; and that therefore an idol of like complexion with their own, will comport with their blindneſs and degeneracy.

LETTER XII.

The doctrine of an universal reconcilement to GOD *in* Christ, *excludes not that of the damnation of the wicked.*

TO ——

SIR,

SECT. I.

Redemption and salvation how different.

WE find the following sublime account of original nature and triumphant grace, in *Col.* i. 15—20.

Who is the image of the invisible God, the first-begotten of every creature (or the whole creation); *for* (ἐν αὐτῳ) IN *himself were all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created*

created (δι' αὑτȣ) *by himſelf, and* (εἰς αὑτον) *unto himſelf: and he is before all things, and* (ἐν αὑτω) *in him all things ſtood together; and he is the head of the body, the church, who is the beginning, the firſt-begotten from the dead; that in all things he might be the firſt* (ἱνα γενηται εν παςιν αυτ☉ πρωτευων which compare with the ſyriac ܢܗܘܐ ܩܕܡܝ ܒܟܠ, that he ſhould be foremoſt in all, or) *in all things; for it ſeemed good that in him ſhould all fulneſs dwell, and by him to reconcile all things unto him; having made peace by the blood of his croſs, by him (I ſay) whether (they be) things on earth, or things in the heavens.*

We will take the following words of this paſſage for our preſent ſcrutiny (verſe 20.) *and by him to reconcile all things unto him* (καὶ δι αὑτȣ αποκαταλλαξαι τα παντα εις αὑτον).

And firſt as to the true meaning of the word (αποκαταλλαξαι) to reconcile (the curious may ſee it in the ſcriptures remark'd in note [z]) there is nothing critical, it univerſally denotes a reſtoration from a ſtate of diſcord to a ſtate of peace, ſo that without being detained hereby, we will make the following our firſt article. I. *By*

N O T E S.

[z] Αποκαταλλαττω is to be found only in *Eph.* ii. 16. *That he might reconcile both unto God*, and in *Col.* i. 20, 21. as above. Καταλλασσω is found

Rom. v. 10, 11. *When enemies were reconciled.*
1 *Cor.* vii. 11. *Or be reconciled to her huſband.*
2 *Cor.* v. 18. *Who has reconciled us to himſelf.*
19. *God in Chriſt reconciling the world.*
20. *Be ye reconciled to God.*

I. *By Chriſt to reconcile.*

As the terms reconcilement by *Chriſt* muſt import all that work wrought by *Chriſt* alone, and in his ſingle perſon for our reſtitution, or which is the ſame, our recovery from our ſpiritual death, this firſt point becomes a matter of fact, indefeſible, faſt as the creation of GOD, being already paſt and accompliſhed. It is of this ſeparately and diſtinctly the goſpel ſpeaks, when it tells us that by means of the moſt amazing ſacrifice of the body of *Chriſt*, contrived for that end, man is rendered, of a ſinner ſunk in guilt and miſery, acceptable to GOD, welcome before his holy throne, and in all the charms of a beloved child, pardoned and reſtored to the neareſt acceſs of favour, and reconcilement.

That tho' to his own ſenſe he may ſeem a poor naked inhabitant of this world, expoſed to all its miſeries and liable to all the circumſtances of diſtreſs, poverty and ſhame; that yet he is now as kindly look'd upon of GOD in the atonement by his *Chriſt*, as if he had always continued his firſt eſtate of innocence, and that he has as much indulgent love and kind treatment to expect from GOD, as tho' he had never ſinned, from his firſt creating till now, but were in himſelf as good and faithful as any angel in the realms of bliſs.

For that (*John* i. 29.) *Chriſt is the one lamb of God which beareth away the ſin of the world. Who* (Iſ. liii.) *was wounded for our tranſgreſſions, and bruiſed for our iniquities, by whoſe ſtripes we were healed; for the tranſgreſſion of his people was he ſmitten. Jehovah has laid on him the iniquity of us all.*

And

And (Heb. i. 3.) *when he had by himſelf purged our ſins, he ſat down at the right hand of the majeſty on high* (Iſ. liii.) *waiting to ſee the travail of his ſoul ſatisfied* in the ſaving effects of his paſſion, content therewith as a full recompence for his labours. But then where we read (*Iſ.* xliv. 22.) *I have blotted out as a thick cloud thy tranſgreſſions, and as a cloud thy ſins*; we read alſo, in the ſame verſe, *Return then unto me, ſince I have redeemed thee.*———Whereby we learn that tho' the blotting out of our ſins is abſolutely effected, yet is a return to our ſaviour as abſolutely requiſite for the deſired reconciliation: which brings me to the ſecond point.

II. *To reconcile unto him.*

This ſecond article is the foundation of the apoſtle's compariſon which we read in *Rom.* v. 6, 8—10. *For when we were yet without ſtrength,*[a] *in due*

NOTES.

[a] We find this paſſage in the ſyriac worded as follows: *But if Chriſt* (ܡܫܝܚܐ[1] ܕܒܙܒܢ[2] ܚܕ[3] ܡܝܬ[4] ܠܥܠ[5] ܠܐ ܫܪܝܪ[6]) (*for* (i. e. moved by) [2]*our debility* [3]*in the very time of it* [4]*died* [5]*for* [6]*the ungodly*; herein God demonſtrateth his love towards us; becauſe if while we were ſinners *Chriſt* died for us, by how far more the rather ſhall we be now *juſtified by his blood,* [7]*and by him* [8]*be delivered* [9]*from* [10]*the wrath* (ܡܢ ܪܓܙܐ[10] ܢܫܬܙܒ[9] ܒܗ[8] ܢܬܙܕܩ[7]); for *if while we were enemies* (ܐܝܟ ܕܒܥܕܝܢ[1] ܐܢܚܢ[2] ܗܘܝܢ[3] ܒܥܠ[4] ܡܘܬܐ[5] ܕܒܪܗ[6] ܐܦ ܗܫܐ[7] ܕܒܫܠܡܘܬܗ[8] ܢܬܚܝܐ[9] ܒܚܝܘܬܗ[10]) [3]*God* [1]*is reconciled* [2]*with us* [4]*by the death* [5]*of his ſon,* [6]*by how much* [7]*then the rather* [8]*thro' his reconciliation* [9]*ſhall we live* [10]*in his life.*

due time Christ died for the ungodly; but God commendeth his love to us in that while we were yet sinners Christ died for us, much more *then being now justified in his blood, we shall be (retrieved or) delivered from the destined wrath thro' him; for if when we were enemies we were reconciled to God by the death of his son; much more being reconciled we shall be retrieved* (delivered) *in his life.* The apostle's argument here is a majori, and two degrees of blessing are supposed in it. 1st. Our being reconciled to GOD by *Christ.* 2dly. (And as founded upon this) the being recovered or saved from wrath prepared.[b] It argues that since we are already the first, we may easily become the second; that since we are already reconciled to GOD by *Christ,* we may easily prevail to be (rescued, recovered or) delivered, from the wrath which the æonian GOD will bring upon his incorrigible peo-

 ple,

N O T E S.

[b] It cannot be doubted that there is a wrath contrived and prepared by the son of GOD for ends worthy his good nature, and the purposes of his æonian power. We read *Luke* iii. 7. *Who hath forewarned you to flee* [1]*from* [2]*the wrath* [3]*prepared* (ܡܢ ܪܘܓܙܐ[2] ܕܥܬܝܕ[3]). So *Matt.* xxv. 41. *The æonian fire* (το ἡτοιμασμενον) *prepared for the devil and his angels.* And verily, *Job.* v. 17. *Blessed is the man whom God correcteth, for he maketh sore and bindeth up.* Heb. xii. 7. *If ye endure chastening, the Lord dealeth with you as with sons;* and *Ps.* cxix. 75. says *David, Jehovah out of very faithfulness has afflicted me, but* (Lam. iii. 33.) *he doth not afflict from his heart* (מלבו) *neither grieve*

ple, who will not have him to reign over them, who renounce ſubjection to his æonian authority, who ſet at nought their redemption by his blood.

Altho' we are not ſaved from the wrath of the lamb merely by our being reconciled to his father (ſince others equally reconciled with us ſhall however ſuffer the wrath prepared) yet our reconcilement, at the expence of ſo great a ſacrifice, ſo forcibly demonſtrates an inclination in *Chriſt* that we ſhould become even recovered in his life (and be thereby ſecured even from the wrath prepared) that we cannot doubt of it.[c] The oppoſition therefore in ſhort runs thus. If, while we were yet in our abandoned ſtate, the love of *Chriſt* could prompt him to die for us; much more, being now by his death reconciled, and in a ſtate of favour with GOD, may we become reſcued, from the wrath prepared for unbelievers.

SECT.

NOTES.

the children of men. But if wrath, which includes death and hell and damnation, be prepared of GOD; we ought to reſpect it as the gracious work of a good father, as a ſalutary means to life, as an intermediate meaſure towards rendering himſelf the fulneſs of all things, and towards his perfecting the work of (*Eph.* ii. 15.) *creating in himſelf the two* (namely the creature and creator) *into one new man.*

[c] This is evident from numberleſs paſſages in ſcripture, ſuch as *Ez.* xviii. 32. *I have no pleaſure in the death of him that dieth*, ſaith Jehovah, *wherefore turn yourſelves and live ye* (v. 31.) *for why will ye die, O houſe of Iſrael?*

SECT. II.

The ſtate of reconcilement to GOD.

THE diſtinction I have inſiſted upon between being reconciled by *Chriſt*, and the being ſaved from wrath, is farther evident from a compariſon of the following texts, as they contraſt each other.

The world damned.	The world reconciled.
1.	1.
Mat. xviii. 7. *Wo unto the world* (τω κοσμω) *becauſe of offences.* 1 Cor. xi. 32. *When we are judged we are chaſtened of the Lord that we ſhould not be damned with the world* (συν τω κοσμω κατακριθωμεν) Rev. iii. 10. *Becauſe thou haſt kept the word of my patience, I will keep thee from the hour of trial which ſhall come* (επι της οικουμενης ὁλης) *upon the inhabited univerſe, to try* (τους κατοικουντας επι της γης) *the inhabitants of the earth.* John xvii. 9. *I pray not for the world* (περι του κοσμου)	2 *Cor.* v. ix. *God was in Chriſt reconciling the world* (κοσμον) *unto himſelf, not imputing their treſpaſſes unto them.* John i. 29. *Behold the lamb of God which taketh away the ſin of the world.* (του κοσμου) Which world is however to be damn'd. and for which *the Lord will not pray*, as the texts in contraſt aſſure us. According to the wiſdom of GOD therefore, altho' ſin be taken away in the perſon of *Chriſt*; yet ſhall the ſinner by *Chriſt* be both condemn'd & chaſten'd.
2.	2.
2 Pet. iii. 7. *The heavens and the earth—re-*	1 John iv. 14. *We have ſeen and do teſtify*

The world damned.

ſerved unto fire at the day of judgment and perdition of ungodly men. Rom. ix. 22. *Veſſels of wrath fitted for deſtruction:* yet who the contraſt tells us ſhall be reſtored; and this can no otherwiſe be than after their deſtruction.

3.

Phil. iii. 19. *Whoſe end is deſtruction.* Rev. xiv. 11. *And the ſmoke of their torment aſcendeth up æonianly who worſhip the beaſt and his image.* John viii. 24. *If ye believe not that I am he, ye ſhall die in your ſins.*

4.

Rom. i. 18. *For the wrath of God is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men.* 2 Theſ. i. 7. *The Lord ſhall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not*

The world reconciled.

that the father hath ſent the ſon to be the reſtorer of the world (σωτηρα τȣ κοσμȣ) John iii. 16. *God ſo loved the world that he gave his only begotten---* (ver. 17) *that the world thro' him might be reſtored* (ἱνα σωθη ὁ κοσμος δι αυτȣ, ſyr. ܢܬܚܐ *ut vivat.*)

3.

1 John ii. 2. *He is the propitiation for our ſins, and not for ours only but alſo for the ſins* (ὁλȣ τȣ κοσμȣ) *of the whole world.* John v. 51. *And the bread that I give is my fleſh, which I will give for the life of the world* (ὑπερ τῆς τȣ κοσμȣ ζωῆς)

4.

1 Tim. ii. 6. *Who gave himſelf a ranſom for all, to be teſtified in due time;* i. e. when the fit ſeaſon for this teſtimony ſhall come: and then it ſhall appear that among the all, for whom *Chriſt* gave himſelf a ranſom, are the ungodly, and un-

The world damned.

God, and that obey not the gospel---who shall be punished with æonian destruction from the presence of the Lord and from the glory of his power.

5.

Psal. xxxvii. 18, 20. *The Lord knoweth the days of the upright and their inheritance shall be æonian.—But the wicked shall perish, the enemies of Jehovah shall be as the fat of lambs, they shall consume, into smoke shall they consume away.* Rom. viii. 13. *If ye live after the flesh ye shall die.*

6.

Rom. ii. 8. *But unto them that obey unrighteousness indignation and wrath, tribulation and anguish upon every* (ψυχὴν ἀνθρώπου) *soul of man that doth evil, of the Jew first, and also of the Greek.* Rev. xv. 1. *The seven last plagues, for in them* (ἐτελέσθη ὁ θυμὸς) *is finished* (*or consummated*) *the wrath of God.*

The world reconciled.

righteous; whose doom it is to be punished with æonian destruction from the presence of the LORD, or Jehovah, who is both their creator & redeemer.

5.

1 Cor. xv. 22. *As in Adam all die, even so in Christ shall all be made alive; but every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming;* and after this, the rest; viz. they that are perished and consumed away by the wrath prepared. (πάντες ζωοποιηθήσονται) *all shall be quickened.*

6.

Heb. ii. 9. *He tasted death for every one.*— John xii. 32. *And I, when I am lifted up from the earth, will draw all unto me.* (πάντα) Can. Lin. Copt. Goth. Lat. Sax. Iren. Ambr. Hierom. Leo. Cyril. August. et alii.

For

For if the world (as is here proved) tho' reconciled by *Chriſt* unto himſelf, and tho' its ſin be taken away, ſhall nevertheleſs be judged or damned; is nevertheleſs without the prayer of *Chriſt* for it; if notwithſtanding *Chriſt* be the reſtorer of the world, yea ſent into the world of the father, that the world thro' him might be ſaved, that is reſtored; yet the ungodly in it ſhall be prepared and fitted for deſtruction, and reſerved to the fire of the judgment day; if *Chriſt* may be ſo a propitiation for the ſins of the whole world, as he is for their ſins who are ſaved; may be the bread given for the life of the whole world, as for the life of the elect; and yet that ſame world for its unbelief may die in its ſins, may be deſtroyed and burnt æonianly: then are the ſtate of reconcilement and the ſtate of damnation ſo far compatible, as that the world may be both the one and the other in varying reſpects at the ſame time; reconciled to GOD, and condemned of *Chriſt:* and ſo the difference here argued for (viz. between the being reconciled by *Chriſt*, and the being ſaved from wrath prepared) muſt be ſcriptural.

Tho' *Chriſt* be a ranſom for all, yet will he take vengeance on the moſt part, and deſtroy the ungodly æonianly; and tho' all who die in *Adam*, even all men, ſhall be requickened in *Chriſt*; yet ſhall all ſuch of theſe as lived after the fleſh die, and conſume away into ſmoke as the fat of lambs. Becauſe tho' *Chriſt* taſted death for every man, and draws all men unto him, yet his juſtice ſhall alſo have its perfect work; and no ſoul of man, unreformed from evil, ſhall eſcape the wrath of GOD, or be delivered from the anguiſh of his damnation.

Laſtly

Laſtly then, what mean we by being ſaved from the wrath prepared? I anſwer, we mean the being ſo recovered or reſtored unto GOD in this life, as to be delivered from that wrath which muſt fall upon the unreſtored; and which will be their doom 'till their day of reſtitution ſhall likewiſe come; when a diſpenſation of that life which quickens the now in *Chriſt*, being made to them, will alſo quicken them, and ſo render them reconciled unto GOD in *Chriſt* together with us.

When we are reconciled to GOD his peace lives within us; and the means hereto is our abſolution in *Chriſt*, diſpenſed to us in a ſenſibility of our acceptance thro' *Chriſt*. And becauſe this ſenſibility affects our hearts in a ſpirit of believing, the terms faith in *Chriſt*, and reconcilement by *Chriſt*, become reciprocal, and that juſtly; for the believer ſeeing himſelf to be the redeemed of GOD, the ranſomed of Jehovah, the deſire of his creator, opens his heart to this conception, and receiveth it as his conſolation; and in the charms of this light, he enjoys a peace which in other words is called the being reconciled unto GOD.

So then, reconcilement unto GOD is the reſult of a man's believing that GOD is attached to him in his *Chriſt*, by the ſtrongeſt ties of love and alliance; that GOD is his father in *Chriſt*, and that in this alliance he has nothing to expect but diſpenſations of bounty continually. Moreover, becauſe *Chriſt* is conceived by him as the foundation and cauſe of this his acceptance with GOD; *Chriſt* is the firſt object of all his hope and confidence, and conſequently his reconcilement begins in him.

He

He who believes that the good will of GOD is the pure fountain of all that is good and desirable, must naturally unite himself to the will of GOD, in proportion to the firmness of such his belief. So again, he who believes that the love of *Christ* towards him is the cause of all his favour with GOD; must as naturally unite himself to *Christ* in a love proportionable to the firmness of such his belief. And such uniting of our affections to *Christ* is called our being reconciled unto *Christ*.

The unbeliever has doubts concerning the dying love of *Jesus*, he suspects it to be pretended, not genuine, not cordial, not from a bottom principle of disinterested tenderness; he therefore fears that this will of *Christ* may have selfish purposes in view, and that in pursuit of these it may lead him into disgrace and poverty and misery; at least that it will withold from him the free use of many of the good creatures.

On the other hand when his faith hath taught the believer that the dying love of *Jesus* is cordial, genuine, unfeigned, even from a central principle of pure affection; he then begins to desire no creature but from the hand of his LORD only, and to will, both for himself and all mankind, all that and that only which he thinks is the will of *Christ* for himself and them: and hence it is that you find him, thro' all his secular dealings and concerns, equitable, upright, affectionate; he is therefore so, because he dares venture on the word of GOD and its testimony of reconciliation as no deceitful presumption.

And herein consisted the strength of those holy men of old, persecuted only for being so, of whom St.

St. *Paul* tells us in his epiſtle to the *Hebrews*; (chap. xi) *that they wandered about in ſheep ſkins and goat ſkins, in deſarts and mountains and caves of the earth, being deſtitute, afflicted, tormented, of whom the world was not worthy.* Their faith told them that they were the LORD's property as much as his holy angels were; and in this confidence, they reſigned themſelves blindly into their LORD's hands to be either rich or poor, happy or miſerable in life, as their LORD pleaſed for them.

When the ſufferings of our LORD can reach a man's heart with a conviction of the ſincerity of his dying love; when theſe have taught a man that he is dear, deſirable and precious in the eyes of his GOD; then only can he deſire nothing out of the will of GOD, and fear nothing in the will of GOD: then are the goods of life to him only ſo far good as they come from his GOD, and the misfortunes of life he reſpects as allotted him in view of his true intereſt; having in his eſtimation no caſual occurrences, or works of chance.

Hunc neq; pauperies neq; mors neq; vincula terrent;
Reſponſare cupidinibus, contemnere honores
Fortis: & in Chriſto *totus, teres, atq; rotundus.—*
In quem manca ſemper ruit fortuna.

Unterrify'd by want, or chains or death;
Brave to repulſe importunate deſire;
To all the promiſings of honour deaf;
Round and intire in *Chriſt* his LORD, his all.—
Againſt him hoſtile fortune vainly points
Her efforts, always worſted in the charge.

Believing this his Maſter's unfeigned love of him, he unites himſelf without reſerve to his holy

will; and in this attachment prosperity and adversity begin to lose their names with him.

" His LORD's his all, nor finds he in the whole
" Creation ought, but GOD and his own soul."

His contented heart, receiving all that comes from the hand of GOD with faith and thankfulness, regards even life and death as alike welcome; for which ever offers itself, this is at once considered by him as the best passage to his truest consolation. And to live in this belief is to be holy, for the will of our GOD is the measure of true holiness.

This doctrine may appear indeed very unreasonable to the reasoning soul, because the powers of our human understanding being conversant only with sensible objects, we cannot judge reasoningly but by reflections drawn from sensible nature; whereas the word of GOD (having its foundation in truths that stand upon celestial fitnesses, which are invisible, and incomprehensible to our human judgment) transcends all measures of human reasoning. And hence it is that the scripture sometimes sounds so strange to us, and that its precepts seem to want what we men call common sense.

But altho' the divine fitness of these truths may be beyond the length of our fathom, yet as they are truths conceivable enough by their analogy with worldly things, and are certainly pronounced by the messengers of GOD; they ought to be satisfactory to us, and gratefully entertained by us, in defiance of human reasoning.

When therefore we are bid *to cleave unto the Lord, to believe only in Jesus, to trust in the living God, not to doubt in our hearts, to ask in faith nothing*

nothing doubting, for that all things are poſſible to him that believeth: that *without faith it is impoſſible to pleaſe God*; for that *whatſoever is not of faith is ſin:* that *the fearful and unbelieving ſhall have their part in the lake of fire, which is the ſecond death*; that *the wrath of God abideth on them*, that *they ſhall not ſee life*; *but that they ſhall die in their ſins, becauſe they believe not that Jeſus is the Chriſt*; and farther, that *God conſumes their days in vanity becauſe they believe not on him.*

I ſay reading theſe truths pronounced by the word of GOD, we are to preſume that there is a depth of divine wiſdom in them; that our LORD's command *believe*, muſt be founded upon a reality in nature, muſt reſt upon divine proprieties; and that the title which ſuch belief can give us to the bleſſings of GOD in *Chriſt* is infallible.

Our LORD aſſures us that in order to work the work of GOD we have only to believe; for *John* vi. 28. *This* (ſays he) *is the work of God, that you believe on him whom he hath ſent.* We are to believe (*Rom.* iv. 18.) *In hope againſt hope* (1 Cor. ii. 13.) *not as man's wiſdom teacheth, but as the holy ghoſt teacheth* (2 Cor. i. 9.) *truſting not in ourſelves, but in God, who raiſeth the dead.* And whereas all our right or title, is founded ſolely on, and is ſufficiently in the grant of GOD (for as we have no right to any thing but by his grant, ſo in it we may have a right to all things, becauſe all things are his) our call and command from GOD to believe, muſt be our ſufficient qualification to the throne of grace: and this qualifying belief is that which the apoſtle means, when he ſays (2 *Cor.* v. 20.) *We pray you in Chriſt's ſtead be you reconciled to God.*

LETTER XIII.

The efficacy of CHRIST*'s sacrifice must extend to all his creatures.*

TO ——

SIR,

COL. i. 20.

By him to reconcile **all things** *to himself.*

THREATING on this passage in my last letter I shew'd two things, 1st. that the word to reconcile by *Christ*, respected *Christ*'s personal atchievements as our redeemer, or, in the words of the scripture, *his having made peace* (δια τε αιματος τε σταυρε αυτε) by this blood and cross, or *by the blood of his cross:* and 2dly. that by reconciling the creature (εις αυτον) unto *Christ*, was meant his rendering them of enemies believers, by which is meant his producing in them (probably thro' a gradual process) an yielding to him, a being pleased with him, a being delighted in him.

Our

Our terms thus ſettled the thing taught is (ευδοκησε δι αυτȣ εις αυτον αποκαταλλαξαι τα παντα) it ſeemed good (i. e. to GOD) by him unto himſelf to reconcile all things, or as in the ſyriac ܘܒܐܝܕܗ[1] ܠܡܪܥܝܘ[2] ܠܗ[3] ܟܠܡܕܡ[4] *'and by him [2] to reconcile [3] to him [4] all things whatever*, i. e. that the decree of GOD is to reconcile the loſt affections of all things[d] towards him, (namely *Chriſt*) to render him (namely *Chriſt*) the complacency, the pleaſure, the delight of all things; for that it is his gracious purpoſe, the purpoſe of his good pleaſure, that all things may find their comfort, conſolation and plenitude of joy in *Chriſt*.

The four chief points of chriſtian knowledge are

1ſt. That human nature, or man, having loſt his life in GOD, has within him a natural hatred of, and enmity againſt GOD.

2dly. That in order to his recovering a genuine love of GOD, his loſt life in GOD muſt be recovered.

3dly. That this recovery can no otherwiſe be made, than by his having the chriſtian nature imparted to him.

4thly. That he can no otherwiſe have the chriſtian nature imparted to him, than by being regenerated in *Chriſt*.

But

N O T E S.

[d] Tho' τὰ παντα be literally rendered all *things*, yet with equal propriety in the greek tongue, it alſo expreſſes all perſons, i. e. all intellectual beings; for the greeks often apply the collective neutral adjective to perſons.

But all things ſhall be reconciled to GOD, therefore all things ſhall again love GOD, therefore all things ſhall recover their loſt life in GOD, therefore all things ſhall be regenerated in *Chriſt*.

Now if this regeneration of all things be the decree of GOD, his good pleaſure (as the words of our text *to reconcile all things to himſelf* do moſt naturally import) no chriſtian man ought to doubt of its due accompliſhment.

But ſince moſt of our commentators here object againſt the comprehenſiveneſs of the term τα παντα, and argue that by all things is only to be underſtood ſome things, we ſhall in the next place examine the expreſſion τα παντα, which we render all things.

SECT. I.

The latitude of the expreſſion τα παντα *all things.*

BEZA and his party[c] contend that by the term all, is intended all the members (i. e. thoſe who in this life become the members) of *Chriſt*'s

NOTES.

[c] *Omnia*, τα παντα, *ſæpe jam annotavimus* το καθολκ *frequenter apud Paulum ad id de quo agitur eſſe reſtringendum, ut* (1 Cor. xv. 28. and vi. 12. and viii. 1.) *et alibi ſæpenumero. Sic ergo hoc in loco quum de mediatoris officio diſſeratur, ſit autem mediator ſolis electis deſtinatus, appellatione* των παντων *intelligo totum ipſius Eccleſiæ Corpus, quod poſtea in duas veluti partes dividitur: nempe in ea quæ ſunt in cælis (ſcilicet fideles ante Chriſti*

Chriſt's church, or the whole collected body of the elect or choſen; while on the other hand the arminian party, with all thoſe of like perſuaſion,[f] contend that by the words *all things* is indeed intended both men and angels, that is, ſay they, not the wicked of either ſort, but all the good, for that all that are good of both men and angels ſhall be collected together, and united into one perfect whole in *Chriſt*, while the bad, having no part or ſhare in this (ἀνακεφαλαιωσις) recapitulation, muſt continue in their ſtate of reprobation as beings loſt beyond redemption.

But we cannot judge of theſe paſſages with either of theſe parties; becauſe while the term ALL THINGS is ſo often repeated in the former part of the context, in the moſt comprehenſive accep-

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adventum mortuos) & ea quæ ſunt in terris (ſcilicet eos quos Chriſtus vivos deprehendit, vel qui ſunt ejus adventum conſequuti. Beza *in* Epheſ. i. 10. *Annot.*

Again, τα παντα, *i. e. univerſam eccleſiam, quomodo jam pluribus expoſui* (Eph. i. 10.) Beza *in* Col. i. 20. *Annotat.*

[f] So ſays alſo *Grotius*, in his annotations on *Ep.* i. 10. *Antea inter angelos factiones erant, & ſtudia pro populis, vide* Dan. x. 13—20. xii. 1. *et adde* Jobum iv. 18. *Ea ſuſtulit Chriſtus, Rex factus etiam angelorum, unum ex tot populis ſibi populum colligens, cui angeli miniſterium nunc debeant.* Heb. i. 14. *vide exempla act* v. 19. xii. 11. xvi. 26. xxvii. 23, 44. *adde* Mat. 18. 10. & 1 Cor. xi. 10. *Ubi de angelis agitur.*——Again, *Ad Chriſti regnum, quod in angelos eſt adeptus, nonnulli referunt id quod eſt* (Col. i. 16.) *quia* κτίζειν *creare, ſæpe ordinationem novam ſignificat. Certe ut pleraque epiſtolæ ad Co-*

acceptation of the words, with what ſhew of probability can we confine its meaning in the latter part of the ſame paragraph?

We read (verſe 16, 17.) *By him were all things created that are in heaven, and that are on earth, viſible and inviſible, whether they be thrones, dominions, principalities, or powers, all things were created by him and for him, and he is before all things, and by him all things conſiſt.* Now if the ALL THINGS here ſpoken of muſt mean univerſally all, all both good and bad, why muſt all things in the concluſion of this period mean all the good only, and not the bad? If in the term all things it is declared that both good and bad were equally created by him and for him; if by the all things conſiſting in him, and by his being before all

NOTES.

loſſenſes cum hac epiſtola congruunt, ita & locus iſte huic lucem adferre & viciſſim ab eo lucem mutuari videtur.—Nunc mutata omnia, conciliati et deo et inter ſe utriuſq; generis homines qui vocationi paruere.—Item angeli, a nobis, tanqum peccatoribus & apoſtatis, avulſi & elienati, jam nobiſcum reconciliati, & in unum idemque conſortium & corpus, ſub Chriſto capite, nobiſcum collecti ſunt, ut pariter utrique deo conjuncti, communem Beatitudinem obtineant. Angeli Omnes, infenſi gentibus ob idololatricos cultus, favent iiſdem ad Chriſtum converſis, iiſque propter Chriſtum libentur inſerviunt, ut ad angelicam dignitatem vocatis—Judæi alienigenas oderant ut idololatras: gentibus inviſi Judæi ob inſtitutorum diverſitatem (qua de re diximus libro 2do de jure belli & pacis XV. 9.*).—nunc qui ex utroq; genere ad Chriſtum veniunt, amici, imo fratres, inter ſe, unus ſimul dei populus.* Grotius annotat. on Eph. i. 10.

all things, and by all things being made for him, we are to underſtand all things *univerſally*, all things bad as well as good; from what rule or form of ſpeech are we to diſcover that by the all things reconciled to him, is to be meant only all the good, and not all the bad?

There was an heatheniſing party of chriſtians in the 2d century who perſuaded themſelves that the world was not made by the Logos or word of GOD: to theſe were objected the very words of St. *Paul* above-mention'd; and at that time the words (τα παντα) all things, were ſo forcible that the adverſary knew not how to reſiſt them.

If it be aſked why theſe words (τα παντα) all things will not work a like conviction on another occaſion now a-days, the only anſwer is, that if taken in ſo comprehenſive an acceptation, the ſcripture term (αιωνιος) æonian, cannot mean eternal.

For if all things are reconciled to GOD, and if GOD ſhall quicken all things, then will no creature be damned to all eternity; but, ſay our opponents, ſome creatures will be damned to all eternity, and therefore the terms all things muſt not be here underſtood in their extenſive ſignification, or as meaning all intellectual creatures.

They allow that (τα παντα) all things, are applied without diſtinction, in the paſſage quoted, to both the created and reconciled; and yet notwithſtanding this, they boldly diſtinguiſh between the all things created, and the all things to be quickened, that they may not be forced to quit the point of eternal damnation.

We read therefore as in our text, *That it is the father's good pleasure by Christ to reconcile all things to himself, whether things on earth, or things in heaven.* Eph. i. 10. *That he will gather together in one all things in Christ, both which are in heaven and which are on earth.* 1 Tim. vi. 13. *That he quickeneth* (or is in the actual work of quickening) *all things.* *That* (Rom. xi. 36.) *of him, and to* (or for) *him are all things.* 1 Cor. xv. 28. *That all things shall be subordinated unto him,* as himself shall also be subordinated to his father; for that (*Heb.* ii. 8.) *the father hath* (by promise) *put all things in subjection unto him; altho' we hitherto see not all things in subjection unto him;* and that (*Heb.* ii. 10.) *all things being made by him and for him,* he shall in the end (*Eph.* iv. 10.) *fill all things.* I say we read in these several passages the words all things, without any meaning, lest they should affirm more than we like to believe, the restitution of all things.

We resolve to believe that some things shall never be restored, and then affirm that the words all things must not comprehend all the lost, but only those of them who in this life are restored.

For tho' it be acknowledged that we have no better authority to limit the natural import of the terms, *all things,* than to change them for some other; yet rather than that we should doubt of an eternal damnation, these terms must be limited, even to such a degree, that all things shall not only mean some things, but a few things, yea a very few things, even those only *who are entering into the straight gate and narrow path which leadeth unto the æonian life.* The

The cautious commentator knows that it is eaſier to ſoften and extenuate an *expreſſion*, than to reform a *received maxim*; that what people have of old believed, they may eaſily be continued in the belief of, however abſurd: and it ſuits his inclinations rather to caſt a veil over offenſive paſſages, than to ſhock his readers with novelties.

We cannot but impute it chiefly to this, that the words of him *who ſpake as no man ever ſpake*, are ſo lower'd, and accommodated to the received maxims of a blind profeſſing multitude.

But it ſhould be conſidered that our good LORD declares warmly againſt the tradition of the elders; that Proteſtants upon this account chiefly declare againſt the church of *Rome*; and that the veil, which now covers the ſcriptures, and which we pray to be removed, can no otherwiſe be removed than by a free enquiry into the genuine texts of ſcripture, and a free detachment from ancient ſentiments.

Tho' the primitive writers do highly deſerve our honour, and were ſome of them indeed very enlightened men, yet as they had no apoſtolick deputation from GOD, they are to be conſidered, not as apoſtles, but as brethren.

So then this paſſage in the *Coloſſians* being an acknowledged proof that *Chriſt* made all things univerſally bad as well as good, is as powerful a proof, that he will reconcile all things to himſelf, bad as well as good: and to preſume otherwiſe, to preſume that all things in a former clauſe of a text, is not the all things in the latter clauſe of it, is to render the ſcripture language doubtful,

precarious, deceiving, which is by no means warrantable or ſerviceable to the truth. So that thoſe worthy men who teach that all things univerſally were created by the Logos, that all things univerſally conſiſt in him, but that the all things which he is to reconcile unto himſelf are not univerſally ſo, are but partially all things, namely the good only among all things, are not in this reſpect to be credited.

We muſt underſtand this ſublime paſſage as telling us that all the creatures ſubſiſt originally and perpetually in the Logos; that he is the ſource of all the univerſe; that life and its body or tabernacle matter, are nothing at all but in him; that as the Logos ſon of GOD is the one ſingle, integral, compleat offspring or production of the father, ſo are the number of created individuals, the many or diverſe and partial productions of *Chriſt*'s fulneſs.

That altho' as to his unbeginning nature, *Chriſt* is what no one knoweth beſide the father only; yet as in his angelic nature he is revealed to be the firſt-begotten and foundation of all created exiſtence: alſo in his human nature he is appointed to become the collective ſource of all individuals.

The perſon of the Logos both contains and comprehends all the excellencies of his father, and that not eſſentially only, or in poſſe, but in reality of exiſtence.

Moreover, that he might have a temple befitting himſelf, his human tabernacle likewiſe is the offspring, not of man, but of the Holy Ghoſt.

Ghoſt. And in this, being man begotten of GOD, and not radically a creature, there emerges, that wonder among all intelligent creatures, an human ſon of GOD.[g]

This prodigy of heaven is called æonian GOD, and has a capacity, even as man, potentially equal to his father's fulneſs.

And altho' this man-capacity while upon earth was not filled with all the excellencies of GOD, yet now it is filled with them, that is ſo far filled with them, as that all the excellencies of the divine nature do indeed dwell in or inhabit it; as ſays the apoſtle, *Col.* ii. 9. *In him dwelleth all the fulneſs* (της θεοτητος σωματικως) [1]*of the Godhead* [2]*bodily*. [2] [1]

And as the man *Jeſus* is already the bodily temple of the divine plenitude, or has all the excellencies of the divine nature dwelling in him; ſo ſhall men and angels likewiſe, the complex progeny of the Logos (called in ſcripture οι πολλοι the

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NOTES.

[g] *N. B.* We ſpeak here even with reſpect to the human nature of our LORD; for it is our firm belief that our LORD, excepting that only which he received from the virgin *Mary* as his mother, has not any thing in him but what alſo was from all eternity. As the Logos was not created but begotten of the father; ſo was the man *Jeſus* not created, but begotten of the Holy Ghoſt: and whereas begetting is not a production out of nothing; he muſt have been eternally in the father, altho' temporally generated. See *John* iii. 13. xvi. 28.

the many, who are his images, in oppoſition to himſelf who is ſingly the image of GOD)[h] become, when hereafter (during *Chriſt*'s æonian government) they ſhall be collected together in one, a body, the temple of *Chriſt*'s plenitude.

I ſay as the man *Jeſus* has now all the excellencies of his father dwelling in him; ſo ſhall (ὁ πολλοι) the many hereafter, have all the excellencies of *Chriſt* dwelling in them. Yea and furthermore, in the end their collective capacities will be ſo enlarged as not only to be filled with, but even to comprehend the fulneſs, or all the excellencies of the ſon of GOD. And by this means GOD at laſt will be, *all in all.*

We conclude then, that as ſurely as that all things univerſally bad as well as good conſiſt in *Chriſt*,

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N O T E S.

[h] As every ſingle ray of light is a true image of the ſun, and yet is not its plenitude; ſo every angelic ſpirit is a true image of the Logos, and yet is not his plenitude. But *Chriſt* is the plenitude of the father, his entire ſelf, he in whom alone and ſingly the fulneſs of the father dwelleth. And this I underſtand by the terms partial and compleat: the father, being compleat in his begotten ſon, has no other begotten ſon than him ſingly, and he muſt forever be his only begotten ſon: whereas the Logos, having no ſuch compleat offſpring, is repreſented in a multitude of individuals, each of which is a diſtinct, and varying ray of his filial glory. The unity of the divine eſſence is charactered in the perſonage of the only begotten ſon of GOD; but multiplicability is the character of that perſonage.

Chriſt, ſo certainly ſhall all things bad as well as good be by him reconciled to himſelf.

SECT. II.

The Catholic Eulogium.

THE doctrine above inſiſted upon correſponds with many paſſages in ſcripture, as *Eph.* i. 9—14. *Having made known to us the myſtery of his own will according to his own good pleaſure, which he has purpoſed in himſelf*, (namely) *in the diſpenſation of the fulneſs of times to gather together in one all things anew* (from the beginning) *in Chriſt, both which are in the heavens and which are upon earth, even in him* (ἐν ᾧ καὶ ἐκληρώθημεν) *in whom we alſo are become his portion, being predeſtinated according to the purpoſe of him who worketh all things after the council of his own will, that we ſhould be to the praiſe of his glory who firſt truſted in Chriſt*[1]; *in*

NOTES.

[1] But how otherwiſe are we to the praiſe of God's glory than by becoming reſtored by him, quickened again in his life? Our ſaviour's glory is in his reſtoring power, as we read (ver. 5, 6.) *Having predeſtinated us unto adoption—to the praiſe of the glory of his grace, wherein he has made us accepted in the beloved.* And as this his office is firſt ſhewn forth in us who firſt truſt in him, ſhewn forth by our being ſealed with the holy ſpirit of promiſe, which ſeal, evident in us, is the earneſt of our inheritance; ſo will it in

in whom ye alſo truſted, after that ye heard the word of truth, the goſpel of your ſalvation; in whom alſo after that ye believed, ye were ſealed with that holy ſpirit of promiſe, which is the earneſt of our inheritance, unto (or until) *the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.* Phil. ii. 10, 11. *At the name of Jeſus every knee ſhall bow, of things in heaven, and things on earth, and things under the earth; and every tongue ſhall loudly celebrate*[k] *that Jeſus Chriſt is Lord, to the glory of God the father.*

But farther and laſtly, what this catholic eulogium is, which every tongue ſhall be employed in, and which ſhall reflect glory to GOD the father, we read as follows; *Rev.* v. 11—13. *And I ſaw and heard a voice of many angels round about the throne, and of the living creatures, and of the elders; and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands; ſaying, with a loud voice, worthy is the lamb that was ſlain, to receive the power, and the riches, and the wiſdom, and the ſtrength, and the honour and the glory and the bleſſing.*

NOTES.

ethers, in due time to be reſtored by him, who worketh all things after the counſel of his will, this will being made known to the church, as purpoſing in the fulneſs of times, to gather together in one all things in *Chriſt*.

[k] Εξομολογησηται, i. e. (εξ) loudly (ὁμᾶ) with one accord; *i. e.* with one voice, altogether, both men and angels, whither they have formerly been good or bad, ſhall at laſt cordially ſound the praiſes of their catholic redeemer.

bleſſing. And every creature which is in the heaven and on the earth, and on the ſea and all that are in them; I heard them all ſaying to him that ſitteth on the throne, and to the lamb is the bleſſing and the honour and the glory and the power, to the æons of the æons.

A doxology unutterable but by ſpirits both 1ſt reconciled by *Chriſt* to GOD, and 2dly reconciled alſo to *Chriſt* in one concordant heart of love, adoration, and thankfulneſs.

The opinion that heavenly ſpirits which we call holy angels, ſtand in need of a redeemer or reſtorer, appears to me far from being unſcriptural or unreaſonable.

There may be degrees of delinquency very conſiſtent with an heavenly continuance, and a favourable acceſs to the throne of the (πρωτοτοκος) firſt-begotten, or ſon of GOD; for the ſame reaſon that we find even ſatan himſelf, tho' the moſt ſtubborn of all the rebellious angels, to have thus acceſs to his throne.

The certainty of this his acceſs appears from *Job* i. 6. *When the ſons of God came to preſent themſelves before Jehovah, ſatan came among them to preſent himſelf.* And ver. 12. *Satan went forth from the preſence of Jehovah* (מאת פני יהוה) Zech. iii. 1. *And he ſhewed me Joſhua, the high-prieſt ſtanding before the face of* (מלאך יהוה) *the angel Jehovah, and ſatan ſtanding at his right hand to reſiſt him; and Jehovah ſaid unto ſatan, Jehovah* (to the inviſible) *rebuke thee, O ſatan, even Jehovah who has choſen Jeruſalem.* Rev. xii. 9. *And the great dragon, that old ſerpent called the devil and ſatan, was*

caſt out into the earth, who accuſed the brethren before God (that is *Chriſt*) *day and night.*

We acknowledge alſo that the perſon whom ſatan ſaw as GOD before the incarnation, was the perſonage called Jehovah the angel; and ſince the incarnation the man *Chriſt Jeſus.* For that tho' the divine nature always ſhines in full luſtre in the perſon of the Logos, *even that glory which he had with his father before the world was*; yet this his glory, as ſon of GOD (*John* xvii. 24.) is viſible only to the holy, or thoſe who are *by Chriſt reconciled to God*;[1] and ſanctified in his imparted nature.

I ſay altho' it be certain that Jehovah Adn in his ſimple glory is inviſible to all that are impure; ſtill it is as certain that an acceſs to him perſonally as the object of divine preſence, is both practicable, and at proper ſeaſons allowable to the worſt of creatures; and this granted, it will likewiſe follow that an angel's continuance in heaven is no proof that he is altogether without guilt.

SECT.

NOTES.

[1] As the *Jews*, refuſing the teſtimony of *Jeſus* concerning himſelf, did at laſt ſincerely believe him to be mere man; ſo it ſeems probable that the angels who fell, refuſing to acknowledge the Logos as their Jehovah, might at length believe him indeed to be mere angel. And if ſo, ſince darkneſs increaſes by perverſe reaſonings, they might ſoon grow utterly blind, and unable (1 *John* iii. 2.) *to ſee him as he is*; in which condition, if (as we may ſuppoſe) they ſtill remain; their preſent acknowledgment of *Jeſus* as the ſon of GOD, muſt reſult rather from revelation, than any real viſion of his glory and dignity. *Jam.* ii. 19. *Mat.* iv. 6.

SECT. III.

Angels delinquent.

ST. *JUDE* ſpeaks of the fall of the rebel angels in the following terms, verſe 6. (Αγγελȣς τε τȣς μη τηρησαντας την ἑαυτων αρχην[m] αλλα απολιποντας το ιδιον οικητηριον εις κρισιν μεγαλης ἡμερας δεσμοις αϊδιοις ὑπο ζοφον τετηρηκεν) *the angels who kept not their own principality, but left their proper manſion, he has reſerved for æonian chains under darkneſs at the judgment of the great day.*

But ſince theſe words declare no more than that the reprobate angels ſo ſinned, as to fall by it from their own proper manſions, keeping no longer their principality, or that royalty which

 Jehovah

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[m] Αρχη here ſignifies imperial dignity or principality; ſo our LORD is ſaid to be ſet in heaven, *Eph.* i. 21. (ὑπερανω πασης αρχης) *far above every principality, and power, &c.* So *Col.* ii. 10. *He is the head* (πασης αρχης ϗ εξȣσιας) *of every principality and power*; *ſo* (1 Cor. xv. 24.) *when he ſhall have invalidated* (πασαν αρχην, ϗ πασαν εξȣσιαν) *every principality and every power* (Col. i. 16.) *whither they be thrones or dominions or* (αρχαι) *principalities or powers, all things were created by him and for him.* And hereto, agrees alſo the ſyriac (ܥܘܡܪܐ[6] ܕܝܠܗܘܢ[5] ܐܠܐ[4] ܪܫܘܬܗܘܢ[3] ܕܛܪܘ[2] ܐܠܐ[1] ܕܝܠܗܘܢ[7] [1]*who* [2]*kept* [1]*not* [3]*their principality* [4]*but* [5]*relinquiſhed* [7]*their own* [6]*habitation.*

Jehovah had given them; they are no proof of abſolute innocence in the cæleſtial inhabitants.

And till it can be proved that any, the leaſt degree of, guilt in angels muſt render them incapable of living in heaven; we are at liberty to believe that the holy (ἅγιοι [n]) angels are not abſolutely void of guilt, altho' they kept their principalities. Our

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[n] Altho' ἅγιος may, as applied to GOD, denote abſolute holineſs, yet it may alſo be applied to ſubjects not in themſelves abſolutely holy.

A man may be holy as a man, and an angel may be holy as an angel, and therefore called ſo, even whilſt they are defective in true abſolute holineſs.

Our LORD ſays, *Mat.* xix. 17. *Why calleſt thou me good, there is none good but one, that is God.*

And yet (*Acts* xi. 24.) *Barnabas* is called *a good man*, and (*Luke* xxiii. 50.) *Joſeph* of *Aramathea* is called (ανηρ αγαθος κ) δικαιος) *a good man, and a juſt:* and the like uſe we alſo find of the word ἅγιος.

All believers throughout the new teſtament are called (ἅγιοι) holy; and ſo are the prophets called (ἅγιοι προφηται) holy prophets; *John* the *Baptiſt* is alſo (*Mark* vi. 20.) declared to be (ανδρα δικαιον κ) ἅγιον) *a juſt and holy man.* And ſo are the zealous preachers of legal righteouſneſs among the *Jews* (2 *Pet.* i. 21. ἅγιοι Θεϱ ανθρωποι) *holy men of God*; and the women who of old truſted in GOD, St. *Peter* ſtyles (1 *Pet.* iii. 5. ἅγιαι γυναικες) *holy women*; all who were yet by no means abſolutely holy in themſelves.

When therefore the ſcripture ſpeaks of holy angels, this appellation may be intended only to diſtinguiſh from the rebellious angels, who left their principalities and became revolt from their loyalty.

Our LORD ſpeaking of the æonian tabernacles and heavenly riches, has theſe remarkable words, *Luke* xvi. 9—12. *Make yourſelves friends of the deceitful mammon, that when ye fail, they* (the children of light thus made your friends) *may receive you into æonian habitations. He that is faithful in that which is leaſt, is faithful alſo in much; and he that is unjuſt in the leaſt, is unjuſt alſo in much. If therefore ye have not been faithful in the deceitful mammon, who ſhall commit to your truſt the true (mammon)? And if ye have not been faithful in that which is foreign* (εν τω αλλοτριω) *who ſhall give you* (το ὑμετερον) *that which is your own?*

(Το ὑμετερον ſcilicet μαμωνα) your own, viz. mammon, ſuch as that (οικητηριον) manſion, and other your cæleſtial goods which were your own original inheritance, and which only can be called (αληθινον μαμωνα) the true riches; and from which being now fallen, the mammon you now poſſeſs is (αλλοτριον) ſtrange, foreign, unnatural to you° being that which was not created for you; this, I ſay, while faithleſs, you muſt not be entruſted with.

That mammon which was created for us is ſpecifically ſuited to our natures; whereas that which

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° That this is the true meaning of the word (αλλοτριος) foreign, the fair enquirer will be eaſily convinced of, from its uſe in ſcripture; ſo (*John* x. 3, 5.) *My ſheep hear my voice—a ſtranger* (αλλοτριω) *will they not follow—for they know not the voice of ſtrangers* (των αλλοτριων). *Heb.* xi. 9. *He ſojourned in a ſtrange country.* (γην αλλοτριαν) verſe 34. *they turned to fight the armies of the aliens* (των αλλοτριων).

which is now ours, we uſe only as a maimed man walks upon his wooden leg.

Now that the bleſſed angels did not, as we, looſe their orginal mammon, we grant; and yet it does not thence follow that they always continued and ſtill are, ſo without blame before GOD, as not to need the great reſtorer.

It is alſo true that our LORD ſpeaks of ſome of the angels (*Mat.* xviii. 10.) *as always beholding the perſonage of his father which is in heaven.* But in ſpeaking thus, he implies likewiſe that theſe angels are diſtinguiſhed from others by an eſpecial indulgence, and excluſive favour, and that conſequently other angels in heaven do not always behold in the father's perſonage or repreſentative, the ſignatures of his preſence and glory.[P]

With theſe reflections correſponds that paſſage in *Job* iv. 18. *He puteth* (or will put) *no truſt in his ſervants,* [1]*even in his angels* [2]*he imputeth* (or will impute) [3]*tranſgreſſion* ([1]ובמלאכיו [2]ישים [3]תהלה).

הלל Elel certainly imports that tranſgreſſive kind of folly which renders men ſinners in the ſight

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NOTES.

[P] The one only (προσωπον απαυγασμα, *or* χαρακτηρ) perſonage, effulgence, or expreſs image of the inviſible father is the Logos; for *John* i. 18. *no one hath ſeen God at any time; the only begotten ſon, which is in the boſom of the father, he has declared him.* John vi. 46. 1 Tim. i. 17. vi. 16. 1 John iv. 12, 20.

All therefore whatever of the father can be ſeen by any of the creatures, muſt appear in this his perſonage or expreſs image: and whereas the glories, and

ſight of GOD. So *Pſ* lxxv. 4. '*I ſaid* [2]*unto the tranſgreſſors* [3]*deal not tranſgreſſingly* (אמרתי [2]להוללים [1] אל תחלי [3]) *Pſ.* lxxiii. 3. *I was zealous againſt the tranſgreſſors* (קנאתי בהוללים) *Pſ.* v. 5. [2]*The fooliſh*, (i. e. the tranſgreſſing) '*ſhall not ſtand* [3]*before thy eyes* (לא יתיצבו [2]הוללים [3]לנגד עיניך) that is ſo long as they are in this ill frame of mind.

And that elel imports ſinfulneſs in this place, its application, and uſe, and oppoſition, and the whole thread of *Eliphaz*'s diſcourſes do manifeſtly evince. And that this paſſage here quoted out of *Job* contains the words of truth, is evident in that it is ſpoken by a voice from heaven, and only related by *Eliphaz* on this occaſion.

Moreover that the miniſters of GOD here charged with elel, and with being ſuch as that in them GOD putteth no truſt, are the holy angels, appears as follows:

1ſt. That they are angelic ſpirits and not men, appears in that they are diſtinguiſhed from men by the particle אף, which we find in the engliſh bible juſtly tranſlated *how much leſs*. See *Job* iv. 19. *He putteth no truſt in his ſervants—how much leſs in them that dwell in houſes of clay* (i. e. in men) *whoſe foundation is the duſt, &c.* Eſpecially as this

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other ſignatures of the father's preſence, eminent thus in the perſon of the Logos, ſhew themſelves only to the holy; our LORD in declaring, concerning the guardian angels of children, that the father's glories are viſible to them in his perſonating preſence, or image, does thereby declare that they are great, *i. e.* holy dignitaries; diſtinguiſhed from other angels as in holineſs, ſo of conſequence in the favour of GOD.

this distinction refers to an opposition in ver. 17, *Shall mortal man be more pure than his maker?—behold he putteth no trust in his ministers.* i. e. his angels or ministering spirits, who are abundantly better than mortal man, and therefore better to be trusted.

2dly. That these angelic servants of GOD, here complained of as in whom he putteth no trust, are not the wicked, but the holy angels, appears from *Job* xv. 15, where the same man *(i. e. Eliphaz)* speaks the same sentiment, in the same terms, changing only the term *his ministers* into that of (קדשיו[9]) *his holy ones or saints.* Let us compare these places together,

Job iv. 17, 18, 19.	*Job* xv. 14—.
¹האנוש ²מאלוה ³יצדק? ⁴אם ¹*Shall*	¹מה ²אנוש ³כי ⁴יזכה ⁵וכי ¹*What*
⁵מעשהו ⁶יטהר ⁷גבר *mortal man*	⁶יצדק ⁷ילוד ⁸אשה *is*
³*be justified*	²*man* ³*that* ⁴*he shall be*
²*before God?* ⁴*shall* ⁷*a*	*clean?* ⁵*and that* ⁷*one born*
⁶*be more pure* ⁵*than*	⁸*of a woman* ⁶*shall be just.*
his maker?	
⁸הן ⁹בעבדיו ¹⁰לא ¹¹יאמין	⁹הן ¹⁰בקדשיו ¹¹לא ¹²יאמין
¹²ובמלאכיו ¹³ישים ¹⁴תהלה	¹³ושמים ¹⁴לא ¹⁵זכו ¹⁶בעיניו
⁸*Behold* ⁹*in his servants*	⁹*Behold* ¹⁰*in his saints* ¹²*he*
¹¹*he trusteth* ¹⁰*not*; ¹²*and*	*trusteth* ¹¹*not*; ¹³ *and the*

NOTES.

[9] That the word (קדש) qds, is usually applied to the holy angels is notorious: so *Deut.* xxxiii. 2. *Jehovah came from Sinai.—He came with ten thousand of his* (קדש) *holy ones or angels.* For where the LORD dwelleth there is holiness (1 *Cor.* iii. 17.) holiness by participation (*Heb.* xii. 10. 2 *Pet.* i. 4.) but absolute holiness is in none but GOD. *Rev.* vx. 4. *And they sung, saying—Lord God Almighty—thou only art holy.*

in his angels [13]*he imputeth* [14]*tranſgreſſion:*[r]

[15]אך [16]שכני [17]בתי [18]חמר
[19]אשר [20]בעפר [21]יסודם

[15]*Surely then* (in them) [16]*that inhabit houſes* [18]*of clay,* [18]*whoſe* [21]*foundation* (is) [20]*in the duſt.*

heavens (or, heavenly ones) *are* [14]*not* [15]*clean* [16]*in his eyes.*

[17]אך [18]כי [19]נתעב [20]ונאלח
[21]איש [22]שתה [23]כמים [24]עולה

[17]*Surely then* [18]*indeed* [19]*abominable* [20]*and ſtinking* [21]*man,* [22]*that drinks* [24]*iniquity* [23]*like water.*

NOTES.

[r] [11], [12], [13]. *N. B.* The futurum in the hebrew tongue importing continuation as uſually as futurity; the rendering of יאמן and ישים as above, namely as preſent tenſes, is juſt.

Thus Jehovah, continual being, is given us in the future tenſe, viz. יהוה in the third perſon, and אהיה in the firſt; a practice as frequent alſo in the apoſtolic writings. So *Rev.* iv. 9, 10. *And when the living creatures give glory* (δωσωσι δοξαν)—*the twenty-four elders fall down* (πεσουνται)—*and worſhip* (προσκυνησωσι)—*and caſt* (βαλωσι) *their crowns before the throne.*———

It may be expedient likewiſe to obſerve on this paſſage, that (שמים) ſmim may be rendered with equal propriety, either heavens, or heavenly ones; for it is well known that the oriental languages uſe the ſame words without alteration for both nouns ſubſtantive, and nouns adjective, and verbs: ſo (טוב) tub, is both *bonus* good, *bonitas* goodneſs, or *bonum eſt* it is good: (זקן) zqn, is both *ſenex* an old man, *ſenium* old age, or *ſenuit* he grew old: ſo (טהר) ter, is both clean, cleanneſs, or he was clean: (צדק) jdq, juſt, juſtice, to juſtify: ſo (זכה) zqe (or by apocope זב) pure, purity, to purify: (קדש) qds, holy, holineſs, to ſanctify: (אמן) amn, faithful, fidelity, he truſted, &c.

Neither is this opinion to be rejected under pretence of its being novel, or the whim of a few enthuſiaſts; it is as ancient as our LORD's days, and was in his time generally received among the orthodox *Jews*, as appears from their *targum* then in uſe, which explains this text of *Job* xv. 15. in the following words; הא [2]בקדישי [3]עלאי [4]לא [5]יהמן [6]ואנגלי [7]מרומא [8]לא [9]זכין [10]קדמוי [1]*Behold* [2]*in his* [3]*ſupreme* [2]*holy ones* [5]*he truſteth* [4]*not*, [6]*even his* [7]*ſublime* [6]*angels are not* [9]*pure* [10]*before him.*

Moreover the default of angels being a doctrine of the targum, and ſo of the *Jews* in our LORD's time; this muſt alſo have been the belief of our LORD's diſciples while he lived among them. But what conſtruction muſt a people thus taught, put upon our LORD's words to them, when he tells them, *Matt.* xix. 17. *Why calleſt thou me good?* (Ουδεις αγαθος ει μη εις ὁ Θεος) *none* (no being) *is good but one, that is God.* Muſt not ſuch a declaration naturally refer them to the doctrine of the targum as juſt? And confirm them in an aſſurance that angels were defective beings, and that no being was abſolutely good or holy, GOD only excepted?

And when the angels, yea the ſeraphims, are repreſented as covering their faces before GOD, (*Iſ.* vi. 2) what elſe could the diſciples, thus taught, think of this, than that theſe ſublime beings muſt have veil'd themſelves from an humble ſelf-abaſement, and ſhame of their own imperfections? As the targum imports on this paſſage: (בתרין [1]מנהם [2]אפוהי [3]דלא [4]חזי [5]ובתרין [6]מנהם [7]גויתיה [8]דלא [9]מתחוי [10]) [1]*with two* (wings) [2]*each covered* [3]*his face* [4]*that*

[4]*that he might not* [5]*ſee*; [6]*and with two* [7]*he covered* [8]*his body* [9]*that he might not* [10]*be ſeen, &c.*

But the chriſtian church has alſo the teſtimony of St. *John*, which is no leſs determinate in this account of the creation. *Rev.* xv. 1—4. *And I ſaw ſeven angels—and them that had gotten the victory over the beaſt—and they ſung*—(Κυριε ὁ Θεος ὁ παντοκρατωρ) — *Lord God, creator of all — who ſhall not glorify thy name, for thou only art holy* (ὁτι μονος ὁσιος).

The angels therefore muſt have, as we, an intereſt in *Chriſt* the reſtorer of all his creatures; and their knowledge of this is doubtleſs that (ευαγγελιον) glad tidings which fills them with chriſtian love of us as their brethren; for ſo we find they ſtyle themſelves. *Rev.* xix. 10. *And I fell at his* (the angel's) *feet to worſhip him, but he ſaid unto me, ſee, thou do it not, I am thy fellow-ſervant, and of thy brethren, that have the teſtimony of Jeſus: worſhip God.*

The miniſters therefore of GOD, who are his angels, and holy in compariſon with man, are however not abſolutely holy; in that they are chargeable with tranſgreſſiveneſs, and are not (זכי) pure in the eyes of GOD.

But even chriſtian men you ſay are holy in the eyes of GOD: I grant it, yet not perſonally ſo. It is certain that the moſt holy of men are abſolutely and perſonally unholy; and ſo may alſo the bleſſed angels be. On the other hand as the human ſaints of GOD are in their LORD holy; in like manner may the bleſſed angels, who are reconciled to GOD, be in their LORD holy.

And if it be true that the angels in heaven are alſo ſinners, it is no longer a wonder that they deſire (1 *Pet.* i. 12.) (παρακυψαι) *to pry into the myſteries of redeeming love*, it is a myſtery in which themſelves are intereſted.

To all this you object that, tho' we ſhould ſuppoſe a ſtate of delinquency in angels to conſiſt with their heavenly continuance; yet that we cannot ſuppoſe ſuch ſtate of delinquency to conſiſt with their enjoyment of the divine viſion.

Why not? It will be allowed that we have no ſcripture paſſage againſt the former, namely that a ſtate of delinquency may conſiſt with an heavenly ſituation, with a continuance in the poſſeſſion of an heavenly principality and an heavenly mammon; and as to the latter, namely the poſſibility of a delinquent being's enjoyment of the divine viſion, this muſt alſo be allowed me upon the chriſtian ſcheme; becauſe the ſaints of *Chriſt* are all of them delinquent beings, and yet all of them will enjoy the divine viſion in heaven.

But theſe you ſay enjoy the divine viſion in *Chriſt*; true, and ſo may the bleſſed angels, whilſt (feeling the reconciling ſentiment) their minds become ſoftened with that humble thankful reverence which is in the four beings, and the twenty-four elders, when they (*Rev.* v. 7, 9) *fall down before the lamb, and ſing, ſaying thou art worthy, for thou waſt ſlain and haſt redeemed us unto God by thy blood.* When thro' this pardoning ſentiment they are clean (*John* xv. 3. xiii. 10. 1 *Pet.* i. 2, 15, 22.) *ſanctified in Chriſt* (1 Cor. i. 2, 30. vi. 11.) *and partakers of his holineſs* (*Heb.* xii. 10.

Rev.

Rev. xx. 6.) their capacities of ſight are reſtored them, and nothing further can hinder their enjoyment of the divine viſion;[s] and thus theſe paſſages in *Job* ceaſe to be the gordian knot, as the learned *Druſius* calls them, *Si in eis* (i. e. *angelis*) *inſania, non ſunt perfecti, ſolvat hunc nodum qui poteſt, ego nihil definio.* " If a dotage be in them " (*i. e.* the angels) then are they not perfect, loſe " this knot who can, I determine nothing."

So then (*Rom.* iii. 23.) *all have ſinned and come ſhort of the glory of God:* which could not have been permitted to happen but in view of ſome iſſue worthy ſo ſtrange an event.

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NOTES.

[s] So *Theophilus Antiocenus* imputes the impotence of ſeeing GOD ſingly to a defect in the eye, from our uncleanneſs, Επει δειξον βλεπονλας τους οφθαλμους της ψυχης σου, κ᾽ τα ωτα της καρδιας σου ακουοντα—βλεπεται γαρ Θεος τοις δυναμενοις αυτον ὁραν, επαν εχωσι ἱους οφθαλμους ανεωγμενους της ψυχης. Παντες μεν γαρ εχουσι τας οφθαλμους, αλλα ενιοι ὑποκεχυμενους, κ᾽ μη βλεποντας το φως τ᾽ ἡλιου. Και ου παρα το μη βλεπειν τας τυφλους, ἡδη κ᾽ κκ ετι το φως τ᾽ ἡλιου φαινον; αλλα ἑαυτους αιτιασθωσαν ὁι τυφλοι, κ᾽ τας ἑαυτων οφθαλμους; ὁυτω κ᾽ συ, ω ανθρωπε, εχεις ὑποκεχυμενους τους οφθαλμους της ψυχης σου, &c.

LETTER XIV.

The extent of the promiſe that death ſhall be no more.

REV. xxi. 4.

And there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain.

TO ——

SIR,

SECT. I.

Of that death which the ſcripture calls our LORD's *laſt enemy.*

IN order to decide the true import of theſe words, we ſhould firſt examine what is here meant by the word death.

Now it is univerſally agreed that death is the very oppoſite to life; and as life is ſaid to conſiſt in an enjoyment of thoſe active powers which reſult from ſome peculiar union of our conſtituent principles; death is ſuppoſed to conſiſt in

in a deprivation of the due uſe of ſuch powers, occaſioned by a loſs of that peculiar union of our conſtituent principles: for doubtleſs life reſults not merely from an union, but from ſome eſpecial kind of union, of our conſtituent principles, to us unknown.

However as all true phyſical knowledge of theſe æonian matters vaſtly exceed human penetration; at leaſt as our diſquiſitions are intended to be rather ſcriptural than philoſophical; and as the death intended by the ſcripture paſſage we are debating, is the ſecond or latter death, declared in *Rev.* xx. 14. xxi. 8. to be in *the* (λιμνη τῦ πυρὸς the) *lake of fire*, which is the laſt reſource of all evil; we ſhall ſpeak of death, and the efficacy of this laſt lake as one and the ſame thing.

Of this lake it is ſaid, that (*Rev.* xx. 14.) *death and hades were caſt into it*: and theſe two words importing an account of things not ſo well known in our times, as they ſeem to have been to the church of St. *John*'s days; a ſhort explanation of them may be here needful to the opening the above paſſage.

We are all agreed that every man conſiſts of a ſoul and a body, and that a man's ſoul will not die till the day of his judgment is come, and his ſentence is paſſed upon him; but that the bodies of men die before the day of their judgment comes, is our daily experience.

Now as the dead bodies of men are depoſited in the grave, there to corrupt; their ſouls are convey'd into inviſible regions, of which we can know nothing but by revelation.

Of

Of theſe regions we have different names in ſcripture, becauſe they are in place different from each other, being different reſidences ſuited to the different conditions of thoſe who poſſeſs them.

Wherefore when we read of the priſon, the abyſs or bottomleſs pit, *Abraham*'s paradiſe, the paradiſe of GOD, *Jeruſalem* which is above, the temple of GOD, the ſanctuary, the preſence (or before the throne) of GOD; we underſtand by theſe terms places diſtinct and different from one another.

But ſince what we call death as applied to the ſoul will not befall any ſoul till after the judiciary ſentence has been paſſed upon him (that is, till after his day of judgment) it will be aſked where then are the ſouls of thoſe men who are not as yet called to judgment, during their expectation of it?

To this we anſwer that the ſouls of ſome of theſe may be in the happy manſions of hades, which the *Jews* called ſometimes paradiſe, and ſometimes (that is before our ſaviour's death, till which time *Abraham* preſided there) *Abraham*'s boſom; that the ſouls of the wicked will be, at leaſt ſome of them, in the priſon;[t] but that the

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[t] The ſcriptures ſuppoſe that in the regions of hades there is a priſon for the ſouls of ſome of thoſe whoſe bodies are in the grave, they having not been as yet raiſed from the dead, or called to judgment. Compare *Rev.* xx. 3, 7. ix. 11. with *Matt.* v. 25. *Iſa.* xiv. 9—16. xxiv. 22. *Ez.* xxxi. 14—18. *Job* xxv. 5.

the ſouls of the ſaved Chriſtians will be in the paradiſe of GOD.[u]

For as we find a great variety of fortunes attending the inhabitants of this our ſmall globe,

 with

N O T E S.

As therefore there is a paradiſe and gehenna in hades; ſo is there alſo in hades a priſon, and an abyſs, prepared it ſeems rather for confinement than painful exerciſes, altho' not without wretchedneſs. Accordingly of the abyſs we read, *Luke* viii. 31. *And they* (the devils) *beſought him that he would not command them to* (leave the chearful aereal regions of this world, and) *go out into the abyſs.* For the abyſs is their proper abode, being here *(Jude* 6.) *reſerved under darkneſs* (ܒܐܣܘܪܐ ܠܐ ܝܕܝܥܐ) *by unknown* (ܠܐ not idioa known, gr. αἴδιος from α non (ܝܕܥ) ido novit) *chains, to the judgment of the great day.*

[u] We read of two paradiſes in the ſcriptures, the firſt the paradiſe in hades; *Luke* xxiii. 43. *To day ſhalt thou be with me in paradiſe*; i. e. in the paradiſe of *Abraham* which was in hades, whither our ſaviour's ſoul went when he died (*Acts* ii. 31.) *and the ſoul of the thief attended him*: therefore ſays *Piſcator, fuit itaq; dives quidem* εν ἁδη, *ſed fuit* εν ἁδη *etiam* Lazarus, *diſterminatis* ἁδȣ *regionibus, nam & paradiſus & gehenna ſunt* εν ἁδη.

The ſecond paradiſe is repreſented to us as not in hades but in heaven, and is called (*Rev.* ii. 7.) *The paradiſe of God; in the midſt of which is the tree of life* which grows *in* (Rev. xxii. 2. Gal. iv. 25, 26.) *the Jeruſalem which is above, the mother of us all.*

The inhabitants of this city are (*Heb.* xii. 22, 23.) *innumerable angels, and the ſpirits of juſt men made perfect, and God the judge of all.*

with regard to their perſons, countries, ſubjections, poſſeſſions, poverty, relations, dependencies, and the multiplying circumſtances of all theſe; we may believe that there is likewiſe as great a variety

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It is of this our LORD ſpeaks when he ſays (*John* xii. 26.) *Where I am there ſhall alſo my ſervant be:* and St. *Paul* (2 Cor. v. 8.) *We are willing rather to be abſent from the body, and preſent with the Lord* (Phil. i. 23.) *having a deſire to depart and to be with Chriſt, which is far better.* So *John* xvii. 24. *Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me.* And again, *Matt.* viii. 11, 12. *And I ſay unto you, that many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob* (who at the reſurrection of our LORD were to be a part of his retinue, and to go with him into the paradiſe above, and be with him) *in the kingdom of heaven; but the children of the kingdom ſhall be caſt out into outer darkneſs, there ſhall be weeping and gnaſhing of teeth.*

The reality therefore ſeems to be this, viz. In the heavens is the paradiſe of GOD, which paradiſe is the celeſtial country; and *Jeruſalem* which is above, is the city of this country; and in this city there is (in the preſent ſtate of it) a temple, of which we read, *Rev.* iii. 12. *Him that overcometh will I make a pillar in the temple of my God, and he ſhall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jeruſalem, which cometh down out of heaven from my God: and I will write upon him my new name.*

Alſo in this temple there is a ſanctuary (*Heb.* viii. 2. ix. 8, 12.) in which (*Heb.* ix. 12, xii. 24. xiii. 11.) *is the*

variety diverſifying the condition of the departed into other ſtates of exiſtence; and that the bleſſed are as variouſly bleſſed, and the wretched as variouſly wretched in an after life as in this preſent.

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blood of ſprinkling, and (Rev. viii. 3.) *a golden altar of incenſe, and a throne, and a divine preſence.*

It was *under*, i. e. at the foot of or attending round about, *this altar* of incenſe, where St. *John* ſaw (*Rev.* vi. 9.) *the ſouls of* the martyrs, crying for vengeance, and afterwards, *cloathed with white robes before the throne*, ſinging a doxology to GOD. *Rev.* vii. 14—17. *Theſe* (namely the array'd in white robes) *are they who came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and ſerve him day and night in his temple: and he that ſitteth on the throne ſhall dwell among them. They ſhall hunger no more, neither thirſt any more, neither ſhall the ſun light on them, nor any heat; for the Lamb, who is in the midſt of the throne, ſhall feed them, and ſhall lead them unto living fountains of waters: and God ſhall wipe away all tears from their eyes.*

This paradiſe is emphatically called the paradiſe of GOD, as being that genuine, natural paradiſe, which (tho' not open'd 'till after our LORD's reſurrection) is that prefigured by *Adam*'s paradiſe.

Its manner and form of life and enjoyment was intended to be typified and exhibited to man, in the manner and form of *Adam*'s primitive paradiſaical life and enjoyment; where the ſenſations of body and mind were inſeparable; and palpable gratifications (or ſuch as reſulted from touch) charm'd the intellectual ſenſibility with knowledge, love, and delight in GOD.

It is true having very little from revelation to guide us in these inquiries, besides a few different names above-mention'd, viz. the prison, the abyss, gehenna, the lake of fire, the paradise in hades, the paradise of GOD, the *Jerusalem* which is above, &c; terms which were probably indeed, among the apostolic christians, significant of real knowledge; yet as they afford us, for want of the apostolic conceptions of divine truths, very few, and precarious notions of our future state, we can say very little of them, or by them of the life they relate to, with certainty.

However we are assured that at the last great day, and after that judgment, which shall conclude the scene of triumphant wickedness, all whoever are not then deemed worthy of the paradise of GOD, shall (together with their bodies, which death must then deliver up) go away into the lake of fire, prepared for the devil and his angels.[w]

So

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[w] At the time which the scripture calls the last day, every evil, or every one unreconciled to GOD, who shall be found remaining in gehenna, shall likewise, together with all other inhabitants of hades, and every body that occupies the grave, from their several places, and receptacles, be cast into the lake, the last doom of all wickedness: which a Roman Catholick writer describes as follows: *Cogita fornacem igneam, flammas conglobantem & ejaculantem quaquaversum: & in eo corpora damnatorum volutari, nuncq; ascendere, nuncq; descendere, nunc gyrari in omnem partem, idq; jugitur, nocte & die, in sæcula sæculorum, &c.* But the following of

So that the expreſſion death and hades ſhall be caſt into the lake, is a metonimy, as *Grotius* has juſtly commented upon this place,* and imports that the accurſed, together with all that belongs to them, whether living or dead, that is whether in hades or in death (namely the death of the grave or otherwiſe) ſhall become one aggregate maſs of wickedneſs, doom'd to a like cataſtrophe in this lake, reſerved till now to be the laſt fate, the ultimate doom of all that is abominable.

It is farther obſerved of this lake that its fire is characſtered as devouring and conſuming; ſo *Heb.* x. 27. xii. 29. 2 *Pet.* iii. 7. which ſuits with that diſſolution, conſumption, and deſtruction, ſo frequently denounced in ſcripture upon the incor-

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Gregory's, on *Matt.* viii, is rather a deſcription of gehenna. *Ejicientur in tenebras exteriores, ubi frigus erit intolerabile, ignis inextinguibilis, vermis immortalis, fætor intolerabilis, tenebræ palpabiles, flagella cædentium, horrida viſio dæmonum, confuſio peccatorum, nulla ſpes boni, nulla deſperatio mali.*

* *Hic eſt*, ſays Grotius, *metonymia ſubjecti; vel continens pro contento, ut cælum pro cælicolis, terra pro iis qui terram incolunt: ita hoc loco mors*, i. e. *mortui*; *infernus*, i. e. *ii qui erant in inferno.* And thus ſays our ſaviour (*Luke* x. 13.) *Wo unto thee Corazin, and unto thee Bethſaida*; i. e. wo unto ye the inhabitants of *Corazin*, and *Bethſaida:* ſo (*Acts* viii. 14.) *Samaria received the word of God*; i. e. the inhabitants of *Samaria*; Zech. xiv. 19. *and this ſhall be the puniſhment of Egypt*; i. e. of the people or inhabitants of *Egypt.*

incorrigible as their laſt end. So *Phil.* iii. 19. *whoſe end is* (απώλεια) *deſtruction* (Rom. ix. 22.) *veſſels of wrath fitted* (εἰς ἀπώλειαν) *for deſtruction.* Pſ. xxxvii. 20. *The wicked ſhall periſh, the enemies of the Lord ſhall be as the fat of lambs, they ſhall conſume away, into ſmoke ſhall they conſume away.*[x] For the things of this world are the true patterns of the things of the world to come, as ſays our *Milton:*

" Earth is the ſhadow of heaven, the things therein
" Each other like, more than on earth is thought." So

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[x] Let it not here be deem'd an abſurdity that the ſubjects of another life have material bodies: revelation gives us no reaſon to ſuppoſe that there are in nature creatures altogether immaterial; or that any the inhabitants of the upper regions are void of matter. From the ſcripture accounts of them we gather only that the angels are ſpirits inviſible from within, cloathed with material, tho' very ſubtle vehicles, viſible from without. Theſe vehicles it may be preſumed befit their inward nature, and that manifeſting in them their hidden life, they become ſociable, knowable, relative ſubſiſtences. And being thus, doubtleſs they can enjoy certain bodily pleaſures as well as we, and for the ſame reaſon, evil ſpirits can alſo ſuffer the miſeries of the lake of fire.

Neither will our experience of bodily motion, or rather of bodily tardineſs afford (as ſome pretend) any ſolid argument againſt this hypotheſis. Becauſe he who has given to the rays of light a ſpeed that can carry them 200,000 miles in a ſecond, or the $\frac{1}{300}$ of a minute, can likewiſe indue other bodies with a like

So that ſatan who ſeems to have been proof againſt the fires of gehenna, and to have exerciſed his goverment hitherto without ſuffering much himſelf from the elements of his kingdom (for the regions of death are ſatan's kingdom, he there ſuſtains an imperial dignity and power, *Heb.* ii. 14. (το κρατος[z] εχων τε θανατε) *Having the empire of death)* will however find in this lake, a fire equal to his firmeſt faculties, irreſiſtible by the utmoſt efforts of corrupted nature, even by all whatſoever is not quickened with the principle of chriſtian life, *Rev.* xx. 6.

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ſwiftneſs by numberleſs means inconceivable to us: yea, and if he pleaſes (ſuppoſing it even true that the velocity of a body proportions its ſubtilty) can give them a ſwiftneſs many hundred times exceeding that in a ray of light, by giving them a conſtitution many hundred times more ſubtile than have the minuteſt rays of ſun or ſtars. Nor indeed is it at all improbable that this will be the caſe, ſince a chriſtian body will be quite pure after it has been ſown in the earth, and requickened by the reſurrective energies into its native vigour, rareneſs and liberty; for then ſhall our bodies ſhine ſublimed in glory, and *renewed in ſtrength*, as ſays the prophet (*Iſa.* xl. 31.) *They ſhall mount up with wings as eagles, they ſhall run and not be weary, and they ſhall walk and not faint*, in the realms of our GOD, regions of unbounded ſpace and light.

[z] The word κρατος, here is in the ſyriac teſtament ܬܘܠܛܢܐ ſultna which ſignifies a monarchical or imperial dignity and power, the ſame as the turkiſh word ſultan which is derived from the ſyriac ſultna. And thus we find it uſed in *Rev.* vi. 8. xii. 10. xiii.

SECT. II.

The lake which is the ſecond and moſt properly named death, will, as our LORD's *laſt enemy, be ultimately diſannull'd.*

ALTHO' the ſecond, emphatical death (whoſe operations are to be in the lake of fire, the laſt diſgraceful reſult of rebellion) will deſtroy horribly all the enemies of our LORD, yet as a deſtroyer it is itſelf ſtiled his enemy. 1 *Cor.* xv. 26. *The laſt enemy that is to be invalidated is death.* And being our LORD's enemy, that is his laſt enemy, it muſt itſelf likewiſe laſtly ceaſe to be, or as is our text, *be no more:* the force of which terms we ſhall

NOTES.

2, 4, 5, 7, 12. xvii. 12, 13. So that the true meaning of this paſſage muſt be as it is exactly in the ſyriac, ܡܘܬܐ, ܐܚܝܕ ܫܘܠܛܢܐ, *who holdeth the empire of death*; i. e. reigns as king in thoſe regions, where death is produced whether in the (קבר) grave or in gehenna.

In our countryman *Bede*, ſo learned in the opinions of the primitive writers, we read concerning devils as follows: *Valde veriſimile eſt in inferno dæmones habituros corpora ignea.* Whereby one would think it to have been the notion of his times either that the wicked angels, being imperiſhable in gehenna, had their bodies aſſimulated into the nature of its fire; or that light, render'd groſs by impurity, deforms and thickens into fire; in which caſe either way, fire may be deem'd ſatan's true element, and therefore in a degree ſupportable and conſiſtent with his life.

ſhall therefore in the next place inveſtigate by a compariſon of ſimular paſſages.

This compariſon is expedient becauſe the words of our text are directly applied to man only (viz. *Rev.* xxi. 3. *Behold the tabernacle of God with man*, (verſe 4.) *and God ſhall wipe away all tears from* THEIR *eyes)* and conclude, no otherwiſe than by conſequence, a like reſtitution of all other fallen creatures. The arguing they afford by conſequence is as follows:

The death of the lake, which death is the ſecond death (into which all wicked men at the laſt day of this world, called the great day of judgment, ſhall be caſt)[a] will itſelf ultimately be no more, or ceaſe to be;[b] therefore all wicked men ſhall ultimately be no more (or ceaſe to be) its ſubjects.

But into the ſame lake at the ſame time will all the fallen creatures of GOD, together with

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[a] That this lake is the laſt reſort of all wicked men, appears from *Rev.* xx. 13—15. *The ſea, and death, and hades delivered up their dead; and whatſoever was not found in the book of life was caſt into the lake of fire* (ὗτος ἐστιν ὁ δεύτερος θανατος) this (death in the lake) is the ſecond death, *Matt.* xxv. 41. *Depart from me ye curſed into æonian fire, prepared for the devil and his angels.*

[b] That the death in this lake, or the ſecond death, is the death here ſpoken of as what ſhall be no more, is certain, becauſe the firſt or former death, had already for an whole period ceaſed: ſee *Rev.* xx. 14, 15. *And death and hades were caſt into the lake, &c.* Yea

fallen men, be likewiſe caſt;[c] therefore a like inference is to be preſumed for all other fallen creatures that are not men; namely that when the death of the lake ſhall ceaſe to be, theſe likewiſe ſhall be no longer the ſubjects of its violence.

That this ſecond death found in the lake, ſhall be no more, cannot mean leſs than that its period is determined; and this determination of its period muſt be for the ſubſequent new ſcenes related (*Rev.* xxi. 1—4.) viz. *The new heaven and the new earth, and the new Jeruſalem deſcending from God out of heaven.*

Again, by the following compared texts the final ceaſing of this ſecond death, the death in the lake, will be yet farther confirmed.

We have lately mentioned one paſſage to this effect in 1 *Cor.* xv. 26. *The laſt enemy that ſhall be invalidated is death*; ſo that we ſhall proceed directly to a like paſſage which we read in *Hoſ.* xiii. 14. *O death,*

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as this ſecond death had been now for an whole period, ever ſince the laſt judgment, the one only death ſubſiſting, unleſs the death of the lake be intended in the words *There ſhall be no more death*; theſe words, tho' iſſuing from the throne, can mean nothing at all.

[c] The certainty of this will appear from *Matt.* xiii. 41. *The angels ſhall gather out of his kingdom* (παντα τα σκανδαλα) *all that are offenſive, and them* (τους men) *which do iniquity, and ſhall caſt them into the furnace of fire*; which compared with *Matt.* xxv. 41. *Rev.* xx. 11, 15. proves to have been prepared for devils as well as men; and for theirs as well as them.

O death, I will be thy (דבר) *diſſolution*, or perdition: and this teaches us to underſtand the word invalidated (καταργεῖται) in the foregoing paſſage, as intending the real perdition and diſſolution of, this laſt enemy of *Chriſt*, death.

It is true our engliſh tranſlators render this text in *Hoſea*, *O death, I will be thy plagues*; upon which account ſome have fancied that the words intend that *Chriſt* will be the plague of the condemned; whereas the word (דבר) dbr ſignifies a peſtilence, or murrain, or pining away, as we find (דבר) dbr tranſlated in the ſeptuagint by the words (θανατος) death (απολλυμι) to deſtroy (εκτήκω) to melt away.[d] According to which this paſſage means, *O death, I will be thy diſſolution:* that is, by the working efficacy of my own death and ſacrifice and reſurrection, I will cauſe both thy works and thee *to be annihilated*, to vaniſh away, to be no more. Death, however, ſhall be our LORD's laſt ſurviving enemy, becauſe of the uſe he has to make of him in his other enemies.

Iſa. xxv. 7. *And Jehovah will ſwallow up—the veil that is ſpread over all nations, and will ſwallow*

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[d] So by (θανατος) *Jer.* xxi. 6. *Both man and beaſt ſhall die with a great* (דבר θανάτῳ) *peſtilence.* Ezek. v. 12. *A third part of thee ſhall periſh with* (דבר θανάτῳ) *waſting* (Ezek. vii. 15.) *famine and* (דבר θανάτος) *peſtilence ſhall devour.* By (ἀπολλυμι) 2 *Chron.* xxii. 10. *And he deſtroyed* (דבר ἀπωλεσε) *all the ſeed of the royal houſe.* By (ἐκτήκω) 1 *Sam.* i. 16. *For in the multitude of my meditations and indignation have I pined away* (דבר ἐκτέτηκα) *even till now.*

up death in triumphant perpetuity; (בלע המות לנצח or to a victorious durance; see *Isa.* xxv. 8. lvii. 16. *Amos* viii. 7. *Lam.* v. 20.) *And* (Adni Jehovah or) *the Lord God will wipe away tears from all faces, and the disgrace of his people shall he take away from all the earth.* St. *Paul* renders this passage, 1 *Cor.* xv. 54. *And when this mortal* [i. e. this mortality of both the (ψυχη) soul (compare ver. 43—50. 1 *Cor.* ii. 14. *Rom.* v. 14. viii. 9. *James* iii. 15. *Jude* 19. 1 *Tim.* vi. 16.) and body, even all that is corruptible, or mortal in us] *shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory:* whereby is intended that death, our LORD's last enemy, shall in the end be so abolished, as that no traces of it shall remain, even so much as to evidence its having been, as a thing that is swallowed up or devoured, becomes lost and disappears for ever.

But all this you say proves not my point, because these passages are applicable to the elect only, or those whom no damnation shall affect. So that when I say from *Rev.* xxi. 4, That *there shall be no more death*, you demand, *Q.* But why must I understand this as spoken of all even the lost as well as the elect? I answer,

A. Because *Christ* is called without restriction (2 *Tim.* i. 10. Ὁ καταργησας τον θανατον) *He who invalidates*, or is in the very act of invalidating, *death*,[e] for these words import that he is now working

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[e] The word καταργεω signifies to invalidate, abolish, render effectless, disannul. So 1 *Cor.* vi. 13. *God shall*

working the utter abolition and annihilation of its power and efficacy. And again, *Hoſ.* xiii. 14. *O death, I will be thy* (דבר) *conſumption*; whereby is denoted that gradual decay, and leſſening of death's empire, by delivering his ſubjects, one after another, out of his hold and tyranny; as firſt the elect in this life, who ſhall never taſte death; 2dly. and in an after ſeaſon the *Jews*; 3dly. in a ſtill more diſtant period the nations, and ſo on:

Q. But this is all whim and conjecture; prove that the damned will ever be delivered from their death.

A. The damned are our LORD's enemies; yet they are not called his laſt enemies, for death is called

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N O T E S.

invalidate (or diſannul, or aboliſh) *both the belly and meats*; by putting an end to their preſent offices. (xiii. 8.) *He ſhall diſannul propheſies, tongues, and knowledge*, or ſcience; by cauſing them to ceaſe, or which is the ſame, to be ſuperſeded by direct view of the LORD. *Eph.* ii. 15. *He ſhall diſannul the law* by rendering it uſeleſs, &c.

This word is often uſed to anſwer the hebrew word (בלע) to ſwallow up. So

The hebrew. בלע	*The greek.* καταργεω
Pſ. cvii. 27. *So that all their wiſdom* (התבלע) *is ſwallowed up.* - - - - - -	1 Cor. ii. 6. *Yet not the wiſdom of the princes of this age which is invalidated.*
Iſ. xxv. 7. *He will ſwallow up the veil* (ובלע הלוט) *ſpread over all nations* - -	2 Cor. iii. 14. *Which veil is aboliſhed in Chriſt* καταργειται.
Job ii. 3. *Altho' thou movedſt me* (לבלעו) *to ſwallow him up*, or aboliſh him.	Rom. vi. 6. (Ἱνα καταργηθη) *that he may diſannul*, or aboliſh the body of ſin.

called his laſt enemy. Now all the LORD's enemies *ſhall be ſubordinated unto him* before *death ſhall be invalidated* or diſannulled. But ſuppoſing the damned never to be otherwiſe than the LORD's enemies, how is death diſtinguiſhed from all other enemies by being that enemy who ſhall laſt of all be invalidated or diſannulled? At the time when death ſhall be diſannulled, the LORD will have no other enemy than death to diſannul; but the LORD will have other enemies than death long after his accompliſhment of the number of the elect, therefore the time of death's diſannulling ſhall not be immediately upon the accompliſhing the number of the elect;[f] and therefore neither do the terms *diſannul death* reſpect death's tyranny over the elect, but his tyranny over the damned.

The elect, who are our LORD's firſt enemies to be ſubordinated, ſhall firſt be reſcued and ſafe from the influence of death; afterwards the damned (who are the LORD's next enemies to be ſubordinated) ſhall alſo in the next period be reſcued; and then laſtly death himſelf ſhall be diſannull'd. But death it is ſaid ſhall be diſannulled,

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[f] That death ſhall not be diſannulled immediately upon the accompliſhment of the number of the elect, is alſo evident, becauſe the damned are ſentenced to death in the lake as their ultimate fate; *Rev.* xx. 14. *This* (death in the lake) *is the ſecond death*; but this ſentence will not be paſſed till the number of the elect is accompliſhed, and ſecure in thoſe arms from whence no creature can pluck them.

led, as the LORD's laſt enemy, i. e. not till (1 *Cor.* xv. 27.) *all* other *things* (i. e. perſons, and conſequently the damned) *ſhall be ſubordinated* to *Chriſt*.

Q. But by death is meant thoſe that are damned, and not any imaginary being to ſucceed them as the final ſubject of reſtitution.

A. Yet ſuppoſing this, the conſequence is ſtill the ſame, for if by death is meant the damned, then are the damned they, who 1 *Cor.* xv. 26. *As our Lord's laſt enemy ſhall be diſannulled.* But theſe (1 *Cor.* xv. 25, 28.) ſhall likewiſe be *ſubordinated*; and thus the word diſannulled and ſubordinated will ſignify the ſame thing.

Their enmity will be diſannulled, and thereby themſelves become ſubordinated; and ſo alſo will they be capable to join party with the univerſal body of whom ſays St. *John* in *Rev.* v. 13. *Every creature which is in heaven, and on earth, and under the earth, and ſuch as are in the ſea, and all that are in them heard I, ſaying, bleſſing, and honour, and glory, and power be unto him that ſits upon the throne, and unto the Lamb to the æons of the æons.*

Whether by death therefore be meant ſatan lord of death, or whether that death which is to be found in the lake, or whether the collected multitude of dead ſouls; ſtill it will follow that, as death ſhall be diſannulled, his efficacy as an enemy *ſhall ceaſe*, or, as the prophet expreſſes it (*Iſa.* xxv. 7.) *Jehovah will ſwallow up in the mountain* (otherwiſe called *Zion* upon which the temple ſtood) *the face of the covering caſt over*

(or

(or the covering film which covers, and ſo darkens the eyes of) *all people, and the veil that is ſpread over all nations: he will ſwallow up death to a prevailing perſeverance* (לנצח), i. e. to all perpetuity (compare 1 *Cor.* xv. 25—28. *Heb.* ii. 8.)

So then, until to the words DEATH SHALL BE NO MORE you ſhall have found ſome other meaning than that "*death* ſhall continue to exiſt no longer;" I think it ought to be a doubt with you that death is immortal, and that the truly dead ſhall never die.

SECT. III.

Death and miſery exiſts providentially.

FROM what has been above argued, I think we may venture to pronounce as a ſcripture doctrine, that death, even the æonian death, and which our engliſh bible calls everlaſting death, which is our LORD's laſt enemy, being in the lake of fire, the ultimate reſort, and doom of all evil, where ſatan and his angels will find that perdition, whoſe diſtinguiſhing character is the ſecond or latter death; I ſay we may pronounce as a bible truth, that this death will hereafter be *invalidated*, or looſe its effect; that it will be *diſſolved*, or *ceaſe to be*; for that Jehovah will *deſtroy* it, or make it *to melt away*; will utterly conſume it; that it ſhall be no longer viſible either in the ſoul or body where now it reigns;

reigns; but ſhall be *abſorbed* by the prevailing influence of an incorruptible nature, or as St. *Paul* emphatically expreſſes it, 2 *Cor.* v. 4. *Mortality* (or all that is mortal both in ſoul and body) *ſhall be ſwallowed up by life.*

Moreover, and as a ſtill farther confirmation of this doctrine (ſince what is here ſaid of death is alſo ſaid in the ſame paſſage of pain, and ſorrow, and crying; we conclude that) *Rev.* xxi. 4. *There ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain; for the former things are paſſed away; and* (as we read verſe 5.) *he that ſat upon the throne, ſaid, behold I make all things new;* ſo then both pain, and ſorrow, and death, ſhall finally ceaſe to trouble men any longer.

And thus will be accompliſhed thoſe words of St. *Paul* (expreſſed in the aoriſt participles in order to import thereby indeterminate time, viz.) 2 *Tim.* i. 8—10. *Be thou partaker with me of the afflictions of the goſpel, according to the power of God ſaving us—according to his good purpoſe and grace, given us in Jeſus Chriſt before his æonian ſeaſons, but now appears by the manifeſtation of our Saviour Jeſus Chriſt* (χριστε καταργησαντ@ μεν τον θανατον) *invalidating* (or who is employed in the work of invalidating) *death* (φωτισαντ@ δε ζωην) *but evidencing* (or who is employed in the work of evidencing) *life and immortality thro' the goſpel.*

And in this view of things death, and hell, and pain, and ſorrow, appear to be (not as uſually looked upon, accidental creatures that ſtole

into exiſtence by a ſort of chance, or ſome kind of inadvertency in GOD, but) the proviſionary creatures of GOD's wiſdom, and goodneſs; pre-ordained, by reaſon of a fitneſs in their nature, to produce, in the contingent caſualties fore-ſeen, the great events of his benevolence, and communicative inclinations; which, when they ſhall have fully ſerved (being creatures of a temporary, and æonian conſiſtence) they muſt vaniſh and be no more.

And of this kind are likewiſe the ſufferings of this life, which the apoſtle tells us are intended by GOD as a means to our real good. *Heb.* xii. 6—11. *Whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth; if ye endure chaſtening, God dealeth with you as with ſons, for what ſon is he whom the Lord chaſteneth not? But if ye be without chaſtening, whereof all are partakers, then are ye baſtards, and not ſons——and no chaſtening for the preſent ſeems to be joyous but grievous, nevertheleſs afterward it yieldeth the peaceable fruits of righteouſneſs unto them that are exerciſed thereby.*

It is true, terrible indeed muſt be the puniſhments of the lake, and as ſuch ſo far from being agreeable to our LORD, that it, together with all puniſhment in general, is ſtyled the ſtrange work of GOD; a work which he has an averſion to. *Iſa.* xxviii. 21, 22. *Jehovah ſhall riſe up as in mount Perazim, he ſhall be wrath as in the valley of Gibeon, that he may do his work, his ſtrange* (זר zur, i. e. odious) *work, and effect his ſtrange*

(or

(or זור odious) *operation—a conſumption* (כלה kle[g]) *determined upon the whole earth.*

And yet, however horrible the ſufferings of the lake may prove, and however unequal or different our LORD's dealings with different ſouls may ſeem, ſtill (as we have all the reaſon we can wiſh to believe, that love and benevolence is at the bottom of all the works of GOD) we may well reſt ſatisfied that he (who muſt ſo intimately know every individual that he has made) will be ſure to contrive what beſt ſuits that ſpecifick difference which, thro' all the creation, diſtinguiſhes its individuals from each other; as in conſtitution, ſo in the ſeveral intermediate ends (but above all in that grand ultimate purpoſe) which the LORD of all may have in each.

And upon this account we are farther to regard the promiſes and menaces of GOD (not as the effect of any mere abſolute power, decreing what either may or may not be, according to the caprice of an almighty ſovereign, but) as purſuant to that nature which he has eſtabliſhed in his creatures, and whereby his wiſdom produces that grand object of his labours, which, as it was his firſt purpoſe in creating, muſt ever after continue his invariable aim, and be (like his gifts and callings which are without repentance) the ſteady

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[g] כלה is uſually rendered in the ſeptuagint by the verb ἐξαναλίσκω to conſume, ἐξολοθρευω to aboliſh utterly, διατελεω to put an end to, κατατριβω to wear away, σαπρόω to rot away, ἀπολλυμι to deſtroy.

tendency of both his executive and permiſſive providence; namely that all men become quickened with the ſpiritual life of his *Chriſt*, and that himſelf may become the all in all creatures.

And in this light we are to underſtand the paſſage in 1 *Tim.* iv. 10. *He is the reſtorer* (or مُحْيِيٌ quickener) *of all men, eſpecially of believers*, yea, and his benevolence extends yet farther, for (*Pſ.* cxlv. 9.) *Jehovah is good to all, and his mercy is over all his works.* His mercy however will not prevent his chaſtiſing every one according to his wickedneſs. For (*Luke* xii. 47, 48.) *that ſervant who knew his Lord's will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes: but he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few ſtripes.*

And yet our LORD's ſevereſt diſpenſations of judgment, are only acceſſaries to thoſe of his benevolence; and whether he brings evil or good upon us, ſtill it all comes from the bowels of his love, and in his faithful proviſion for our trueſt happineſs.

LETTER XV.

In CHRIST *the first fruits, the whole creation is deemed holy before* GOD.

TO ——

SIR,

SECT. I.

ROM. xi. 16.

Now if the first fruits be holy, the lump (or rather mass) *is also holy; and if the root be holy, so are the branches.*

THE terms of this passage which need adjusting are,—1st. The first fruits,—2dly. The mass,—3dly. The word holy.

I. *The first fruits.*

This term throughout the new testament has only two applications.

1st. It is applied to *Christ* as the only one, who in the most eminent and strictest propriety may be called the first fruits. So 1 *Cor.* xv. 22, 23. *As in Adam all die, so in Christ shall all be quickened, but every one in his own order, Christ the first fruits, afterward they that are Christ's at his coming.*

2dly.

2dly. It is applied to the 144,000 mentioned in *Rev.* xiv. 4. These however it seems are to be deemed first fruits only in a secondary acceptation, upon which account, says St. *James*, i. 18. (εις το ειναι ἡμας απαρχην τινα των αυτε κτισματων) *that we should be a kind of first fruits of his creatures:* and therefore I think the (καὶ) in the passage of the Revelations ought to be translated *even*, viz. the 144,000 (*Rev.* xiv. 4. απαρχη τω Θεω καὶ τω αρνιω) *being the first fruits unto God*, even *unto the Lamb.*

And according to this acceptation, we may distinguish *Christ* (as the only one who, in strict propriety, may be called, the first fruits unto GOD) from the 144,000, who, in strict propriety, are the first fruits unto *Christ.*

It being then certain that *Christ* is truly and properly to be understood by the first fruits, we will examine

II. *What is meant by the lump or mass.*

But as the term mass is discoverable in its relative first fruits, we must again consider our LORD in two relations, 1st. As a *Jew*, in which relation the whole body of the *Jews* are the mass: 2dly. As a son of *Adam*, or as our second *Adam*, in which respect all mankind is the mass.

For the mass is all that remains over and above the first fruits, not the greater part only, but the whole. And we read agreeably hereto, 1 *Cor.* xi. 3. *The head of every man is Christ.*

And as all the fruits of *Canaan* belonged to Jehovah in the first fruits, so *Christ* being *the first fruits unto God* of all the sons of *Adam*, all the sons of *Adam* are claim'd of GOD in his *Christ* as his property; that all souls are his, himself declares

clares, *Ez.* xviii. 4. *Behold all ſouls are mine, as the ſoul of the father, ſo alſo the ſoul of the ſon is mine, the ſoul that ſinneth it ſhall die*; that is die by the abſolute will of Jehovah; which aſſurance is again a farther evidence of his ſovereign right in the ſouls of all. And upon this account he is alſo called, *Rom.* xiv. 9. *The Lord both of the dead and the living*; that is [not that he is the GOD of any thing indeed dead and extinct, ſince he aſſures us (*Luke* xx. 38.) *That God is the God of the living, and not of the dead*, but] that all thoſe, whether ſouls or bodies, which to our eyes appear dead and extinct, are to him viſible, and diſplayed in all their both preſent realities, and future evolutions; or to uſe his own words they *all live to him.*

Now as to the latter clauſe of our text, this is only a ſhort compariſon, of the ſame import with the former, a comparing of the firſt fruits and its maſs with a root and its branches, ſo that our laſt term to be inquired into, is

III. *The term holy*, ἁγιος.

And as the firſt fruits and the root are in our text emphatically ſtyled holy, we ſhall eaſily arrive at the meaning of this term, by conſidering how it relates to *Chriſt* the firſt fruits or root; for *Chriſt* will equal the full import of the term (ἁγιος) holy[h] in the ſublimeſt notion of it; being the perfect excellency and adequate likeneſs of GOD:

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[h] Some people will have it that (ἁγιος) holy in this place ſignifies, devoted or conſecrated; others that it ſignifies a being like GOD, pure, and without blame,

GOD: or as St. *Paul* deſcribes him, *Heb.* i. 3. *The expreſs image of the father:* agreeably to what alſo he ſays of himſelf (*John* xvi. 9.) *He that hath ſeen me, hath ſeen the father alſo.*

And thus the words explain'd, give us the meaning of our text, viz. *If Chriſt the firſt fruits be holy*, i. e. without blemiſh before the father, being his invariable likeneſs; *the maſs*, that is, 1ſt. the whole body of the jewiſh race, and, 2dly. all and every the ſons of *Adam* are *alſo holy*, or regarded as without blame before GOD in his *Chriſt*. Rom. iii. 23, 24.—iv. 5.—v. 18.

Again, if *Chriſt* (conſider'd as the vine, ſo *John* xv. 5. *I am the vine, ye are the branches*, or as the olive-tree, or as) *the root be holy, ſo are the branches*, or all thoſe that are ingrafted into him; inſomuch that (*Phil.* iii. 9.) *Winning Chriſt they are found in him* (as the ingrafted branch in the tree) *not having their own righteouſneſs which is of the law; but that which is thro' the faith of Chriſt, the righteouſneſs which is of God by faith.* And

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ſuch as the conſcience of all GOD's creatures muſt approve and admire; in which ſenſe, ſay they, it is to be underſtood in *Lev.* xx. 17. *Be ye holy, for I am holy*, (1 Pet. i. 15.) *as he who hath called us is holy, ſo be ye holy in all manner of converſation.* Eph. i. 4. *He hath choſen us that we ſhould be holy, and without blame before him in love.* Col. i. 22. *To preſent you holy, unblameable and unreprovable in his ſight.* But taken either way, this word holy will be of equal uſe here, ſince the holineſs of the maſs is equally averred, whether it be holy, that is blameleſs in its firſt fruits, or holy, that is devoted, or dedicated to GOD in its firſt fruits.

And thus this text corresponds with the following, 1 *Cor.* xv. 22. *As in Adam all die, so in Christ shall all be* (quickened or) *made alive.* Isa. liii. 11. *He shall see the travail of his soul and be satisfied; by his knowledge shall my righteous servant justify the many* (or multitude), *for he shall bear* (as upon his shoulders) *their iniquities.* Rom. v. 12. *As by one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned*—(so far greater things may be said of that free gift which will come thro' *Christ*, the second member of the comparison, to all the race of men; since) v. 15. *If thro' the offence of the one* (τῷ ἑνὶ namely the first *Adam* οἱ πολλοὶ ἀπο-θανον) *the many* (that is all his sons) *died; much more the grace of God, and the gift, by the grace* (τῷ ἑνὶ ἀνθρώπῳ) *of the one man Christ* (επερίσσευσε[1])

O o *aboundeth*

NOTES.

The true import of the scripture expression (οἱ πολλοὶ) the many, as opposed to (ὁ ἑνὸς) the one.

[1] ΕΠΕΡΙΣΣΕΥΣΕ being the first aorist is indefinite, and may mean either does, or may, or shall abound. The syriac has it ܐܬܝܬܪ for ܢܬܝܬܪ shall be abundant.

By εἷς in the above passage is undoubtedly to be understood *Jesus Christ* singly. But (οἱ πολλοὶ) the many, has a typical and transferrable meaning. 1st. and in the present state of things it regards all the collected members of *Christ* which form his body the church, of which we read, *Heb.* ii. 13. *Isa.* viii. 18. *Behold I and the children whom Jehovah hath given me are for signs and for wonders, &c.* 2dly. and in a larger sense it regards a future gathering, in a future age, of all mankind. But, 3dly. and last of all, it regards all the universe.

aboundeth (εις τας πολλας) *unto the many.* 2 Cor. v. 12. *He hath made him who knew no ſin, a ſin-offering for us, that we might be made the righteouſneſs of God in him.* Rom. x. 4. *Chriſt is the end of the law for* (unto) *righteouſneſs to every one that believeth*; ſo that ſo

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For as the one begotten of GOD is ſingly the (Απαυγασμα) *effulgence of his father's plenitude*; ſo are all the creatures deſtined to be collectively the (Απαυγασμα) effulgence of *Chriſt*'s plenitude.

GOD is repreſented by one perfect image of himſelf his ſon *Jeſus Chriſt:* but *Chriſt* will be repreſented by the many called therefore (οι πολλοι) the many; and who ſhall be collected together into one, in order to form one full image of himſelf their alpha or ſource.

And therefore we read, *Eph.* i. 9, 10. *Having made known unto us the myſtery of his own will, according to his own good pleaſure, which he has purpoſed in himſelf; namely, in the diſpenſation of the fulneſs of times to gather together in one all things in Chriſt, both which are in the heavens, and which are on earth, even in him.* And therefore alſo is even the church itſelf called *Chriſt.* So 1 *Cor.* xii. 12. *As the body is one, and hath many members; and all the members of that one body, being many, are one body; ſo alſo is Chriſt,* i. e. the church.

I ſay as the logos is the total image of, ſingly expreſſing the inviſible father; ſo are the creatures altogether to become the total image of, collectively to expreſs, the divine ſon, their common æonian viſible father.

The creatures as yet being only ſeverally, and as ſo many individuals, the partial images of *Chriſt*; *Chriſt* is as yet without his full image; but the workings of the æonian life in him ſhall produce him ſuch.

ſo ſoon as he believeth, he is holy and righteous in *Chriſt*, and partakes of his ſanctifying nature.

And now the words being underſtood, we will in the next place view them in the paſſage where we find them.

SECT. II.

ROMANS xi. 7, to the end.

Verſe

7 *ISRAEL hath not obtained that which he*
8 *ſeeketh;—As it is written, God hath given*
11 *them the ſpirit of ſlumber.—Have they ſtumbled*
that they might fall? God forbid; but thro' their
fall, ſalvation is come unto the Gentiles to pro-
12 *voke them to emulation.—Now if the fall of*
them be the riches of the world, how much more
their fulneſs—(or to expreſs it in other terms)
15 *If the caſting away of them, be the reconciling of*
the world, what ſhall the receiving of them be,
but life from the dead? For (that ſuch receiving of the *Jews* into the favour of GOD as his people, ſhall ſurely happen; is evident from an infallible maxim in the methods of divine
16 love, namely) *if the firſt fruits be holy, the maſs*
is alſo holy; and if the root be holy, ſo are the
17 *branches. And if ſome of the branches be broken*
off, and thou being a wild olive tree, wert graft-
ed in among them, and with them partakeſt of
the root and fatneſs of the olive tree. Boaſt not,
20 *—Becauſe of unbelief they were broken off, and*

Verſe.

thou ſtandeſt by faith. — Behold therefore the goodneſs and ſeverity of God; towards them which
23 *fall, ſeverity; towards thee, goodneſs:—And they alſo, if they abide not ſtill in unbelief, ſhall be grafted in; for God is able to graft them in*
24 *again. For if thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more ſhall theſe, who are the natural branches, be grafted into their own olive tree?*
25 *For I would not, brethren, that ye ſhould be ignorant of this myſtery—that hardneſs is happened to Iſrael in part, until the fulneſs of the Gentiles be*
26 *come in. And ſo all Iſrael ſhall be reſtored; as it is written, there ſhall come out of Sion the deliverer* (or reſtorer) *and ſhall turn away ungodlineſs*
28 *from Jacob.—As concerning the goſpel,—but as concerning election, they are beloved for the ſake of the fathers* (to wit. *Abraham, Iſaac,* and *Jacob,* as is evident from another infallible maxim
29 in the ways of GOD, namely) *The gifts and*
30 *calling of God are without repentance. For as ye in times paſt have not believed God, yet have*
31 *now obtained mercy through their unbelief: even ſo theſe alſo have now not believed, that through*
32 *your mercy they alſo may obtain mercy. For God hath ſhut up altogether in unbelief, that*
33 *he might have mercy upon all. O the depth!—*
36 *For out of him* (ἐξ αὐτοῦ) *and through him* (δι' αὐτοῦ) *and unto him* (εἰς αὐτὸν) *are all things, to whom be glory æonian.*

Give me leave to comment upon a few points in the above paſſage.

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REFLECTIONS ON

Verſes 3, 25, 26.

When we compare theſe, may we not preſume that the curſes of GOD, ſuch as a ſpirit of ſlumber, and deluſion (2 *Theſ.* ii. 11.) have their commiſſion from him, not becauſe he delights in the miſery of his creatures, but becauſe he has ſome remoter work of mercy to produce out of them? *Pſalm* cxix. 71.

Verſes 29, 26.

A poſthumous reſtitution of loſt ſouls preſumed from the above paſſage of ſcripture.

Since *the gifts and calling of God are without repentance* (or ſuch as GOD repenteth not the having beſtowed) how can we doubt but our ſaviour's work of reſtoration muſt be carried on in our poſthumous ſtate of being? For we muſt either ſuppoſe theſe gifts and callings of GOD without effect; or elſe we muſt ſuppoſe that thro' all the changes and fortunes of an after life, our good æonian king and ſovereign will purſue what he has begun in every ſoul, till he has finiſhed his purpoſe of grace in him, and accompliſhed the end of his calling and election.

His preſent concern is more immediately with his firſt fruits; theſe he now (*Heb.* xiii. 20.) *thro' the blood of the æonian covenant* (καταρτιζει) *redintegrates—working in them what is pleaſing* to him; and the efficacy of the ſame blood will in due time be applied to the maſs alſo; for the value of his blood may be preſumed to ſurvive thro' the utmoſt ages of his æonian government crying

ing, in behalf of thoſe for whom it was ſhed (i. e. for all, ſee *Col.* i. 20. *Eph.* ii. 13.) till it be ſatisfied.

And nothing can ſatisfy the blood of *Jeſus* ſo crying, till all (even the worſt of ſinners, even thoſe who, *Heb.* x. 29. *Have accounted the blood of the covenant wherewith they were ſanctified, an unholy thing)* be redeem'd by it: ſince even *their unbelief* (Rom. iii. 3.) *ſhall not make the faith of God of none effect, or* pervert the bleſſings of *that blood which ſpeaketh better things than that of Abel.*

That the uſe and efficacy of this blood muſt needs extend itſelf beyond the limits of this life is, one would think, clear enough from (ver. 26.) *and ſo all Iſrael ſhall be reſtored.* Becauſe that the preſent circumſtances of the far greater part of *Iſrael* are miſerable, cannot but be concluded from thoſe frequent terrible denounciations againſt them in the goſpel; ſuch as, *How can ye eſcape the judgment of gehenna? Therefore ye ſhall receive the greater damnation, &c.* For unleſs this blood were of efficacy in an æonian, and after life, there could be no reſerves of mercy ſtill awaiting the *Iſraelites; when* hereafter *the fulneſs of the Gentiles are come in, and when the times of refreſhing ſhall return,* and the ſound of the great trumpet ſhall publiſh their year of jubilee: (*Lev.* xxv. 9—55. *Iſ.* xxvii. 13. 1 *Cor.* xv. 52.) when (*Luke* iv. 18.) *he ſhall heal the broken hearted, and preach deliverance to the captives, and recovering of ſight to the blind, and ſet at liberty them that are bruiſed, and preach the acceptable year of the Lord;* in a manner of which what is already done is only a ſhadow.

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Remarkably to this purpoſe is what we read in *Heb.* vii. 25. *He is able* (σώζειν) *to reſtore* (εἰς τὸ παντελὲς)[k] *to all perpetuity them that come unto God by him, being* (παντοτε ζῶν) *forever living to make interceſſion for them*; for if our ſaviour were able to reſtore a man only during the date of his natural life in this world, it would not be true that this his reſtoring power would continue (εἰς τὸ παντελὲς) to all perpetuity; becauſe that ſuſceptibility of reſtitution which is at an end, and muſt ceaſe with the

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N O T E S.

[k] In the ſyriac teſtament we find this paſſage thus, ܘܡܫܟܚ ܠܡܐܚܝܘ ܠܥܠܡ *and he is able to vivify æonianly thoſe who approach unto God by him.*

The expreſſion (εἰς τὸ παντελὲς) to all perpetuity, i. e. thro' all the ages, is by moſt people applied not to *Chriſt*'s power of reſtoring but, to the ſtate of the reſtored; in which acceptation this text will mean, that *Chriſt* is able to reſtore his ſaints by a reſtoration to continue to all perpetuity; a ſenſe which ſuppoſes ſome ſuperlative preference of reſtoration, or two diſtinct reſtorations, the one of which was to laſt to all perpetuity, the other not. Whereas by the chriſtian doctrine we are taught that every true believer is as ſuch in a ſtate of reſtoration, which is to laſt to all perpetuity; as will hereafter appear from many ſcripture paſſages.

Yea indeed he is ſo already; for (*John* v. 24.) *He that believeth hath æonian life—is paſſed from death unto life*; ſo 1 Cor. vi. 9—11. *Know ye not that the unrighteous ſhall not inherit the kingdom of God—and ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the*

the term of a man's natural life, cannot be ſaid to laſt (εις το παντελες) to all perpetuity.

Chriſt as a ſin-offering is related to every ſinner, 2 *Cor.* v. 18. *He made him a ſin-offering for us;* and in this relation the reſtitution of ſinners is his proper part and office; that office which gives him his goſpel name and character, *Jeſus* or *Reſtorer.* 1 *Tim.* i. 15. *Chriſt Jeſus came into the world to reſtore ſinners.* Luke xix. 10. *The ſon of man is come to ſeek and to reſtore that which was loſt.* And

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ſpirit of our God: compare alſo, 1 *Pet.* i. 23. *Tit.* iii. 5. *John* iii. 3.—xiii. 8. 1 *John* iii. 2. But every true believer being already reſtored to life, waſhed, ſanctified, juſtified, &c. his after reſtitution, his reſtoration (εις το παντελες) to all perpetuity muſt be chimerical.

The clauſe therefore (εις το παντελες) in this paſſage muſt preſume upon our LORD's being as able to reſtore men in an after ſtate of exiſtence, as in this life. *Chriſt ever liveth,* why? By making interceſſion *to reſtore;* whom? Thoſe who are already reſtored? Surely not; whom then? *Them* (υπερ αυτων) in contradiſtinction to us (ημιν v. 26.) i. e. them the unreſtored, and *who hereafter ſhall come unto him,* as diſtinguiſhed from us that are already come to him, and are already reſtored.

But if *Chriſt* ever liveth to reſtore by his interceſſion the unreſtored; it follows, that thoſe who after this life, during his æonian reign, ſhall need reſtoring, may well expect the benefit of this his perpetual office.

The tranſlators of the engliſh bible render this phraſe to the uttermoſt, viz. *He is able to reſtore to the uttermoſt,* but the context [*he continues æonianly—has a*

And therefore ſits he now in the throne of his father: as ſays St. *Peter*, *Acts* v. 31. *God has exalted him to his own right-hand a prince and a reſtorer, to give repentance to Iſrael, and forgiveneſs of ſins.*

Alſo in proſpect of this his covenanting character (*Rom.* v. 8) *whilſt we were yet ſinners* (i. e. mere

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prieſthood that paſſeth not away—wherefore alſo, *he is able to reſtore* (εις το παντελες) *being for ever alive*] plainly infers his æonian power of reſtoring (εις το παντελες) from the æonian continuance of his life and prieſthood, and ſo takes (παντελες) in the ſignification of time. The words are literally in the ſyriac, or original as follows. *He is able to quicken* (ܠܡܚܝܐ) *æonianly thoſe who approach unto God by him* (ܚܝ ܗܘ[1] ܠܥܠܡ[2] ܒܟܠܙܒܢ[3] ܡܣܩܝܢ[4] ܨܠܘܬܐ[5] ܚܠܦܝܗܘܢ[6]) [2]*for* [1]*he liveth* [3]*thro' all time* [4]*and offers* [5]*prayers* [6]*inſtead of them.* And beſides this, the rendering to reſtore to the uttermoſt (ſince all who are reſtored muſt be reſtored to the uttermoſt) is alſo chargeable with the ſame abſurdity, as the acceptation above objected to: whereas the ſuppoſition that our LORD is as able to reſtore loſt ſouls in another life as in this, is by no means repugnant either to common ſenſe, or our experience of our redeemer. Whilſt upon earth he claim'd the prerogative of forgiving ſins abſolutely and without reſerve. And ſince no power of his can have been diminiſhed, either by his riſing again from the dead, or by his aſcenſion into heaven, we can make no doubt but his power to forgive ſins (i. e. virtually to reſtore) muſt ſtill continue as prevailing, as abſolute, as depending upon his free choice as ever; and thus the one grand queſtion is always, IF HE WILL,

mere ſinners, ſinners only, without any affinity to him, and not as now his kindred, his own fleſh and blood, his brethren; I ſay whilſt we were thus aliens, prompted by his native benevolence) *Chriſt died for us* (*John* iii. 5) *was manifeſted to take away our ſins*, much more then, being now conſtituted our ſin-offering in a ſameneſs of nature with ourſelves, ſhall we be reclaimed, or ſome way or other brought home to himſelf.

Wherefore that a man is a ſinner in any degree, ſituation or place, becomes ſo far from being a proof that he ſhall be excluded forever the poſſibility of reſtoration, that it even preſumes the certainty of his reſtitution.

Alſo it is with a view to this ſtate of things that our LORD is called the æonian prieſt. *Pſ.* cx. 4. *Heb.* vii. 21. *The Lord ſware and will not repent, thou art a prieſt* (εις τον αιωνα) *æonianly*, or thro' the ages, *after the order of Melchiſedeck.*

Is *Chriſt* a prieſt æonianly? then is he ſo not only till, but after the reſurrection of the ſaints, *i. e.* during the continuance (and ſo the ſaints enjoyment) of the æonian life; and ſeeing the office of a prieſt is (*Heb.* v. 1.) *to offer gifts and ſacrifice for ſin*, *Chriſt*'s interceſſion, which amounts to this, muſt likewiſe then be a part of his office; that is, after his ſaints are transformed into his own likeneſs, and ſo enjoy with him æonian life, he will intercede for them who are condemned to the æonian puniſhment.

For when our LORD's ſaints have no longer any ſins for which he is to make his prieſtly offering, propitiation, and interceſſion; for whom is his prieſtly interceſſion made æonianly, but for

thoſe

thoſe whoſe ſins are æonianly remembered, and æonianly puniſhed?

The ſins of the ſaints will (at leaſt and by the acknowledgment of all) after the day of judgment is paſſed, be altogether *cleanſed*, *purged*, *abundantly pardoned*, *no more to be found by thoſe that ſeek after them*, *no more to be remembered*, *covered*, that is buried, *caſt into the depths of the ſea*, *blotted out*, annihilated, *done away*, &c.

And ſince (*Heb.* x. 18.) *where remiſſion of ſins is, there is no more offering for ſin*, that interceſſion which *Chriſt* ſhall make æonianly (or thro' all time, and after his ſaints are glorified) muſt be for them that ſhall then not be ſaints, and therefore not as yet glorified: in like manner as his interceſſion had before been for thoſe ſinners who ſhall then be his ſaints, *the firſt fruits unto God in Chriſt*. *Chriſt* is related to ſinners as their ſin-offering and prieſt æonianly, and therefore may ſinners have æonianly an acceſs to GOD by him.

Let us not then preſume in our own wiſdom, without the word of GOD, and only becauſe our lexicons teach us that the word αιωνιος may be derived from αει ων,[1] to limit the efficacy of the incomparable blood of *Jeſus*, begotten of the Holy Ghoſt; but be aſſured that it (1 *Pet.* i. 18, 19.) is

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[1] It is vulgarly objected againſt us that (αιων) aion, is derived from (αει ων) aei on, *ever being*, and therefore it muſt ſignify eternity; but this is no conſequence at all; as moſt evidently appears from the ſcripture uſe of this word above ſhewn in many inſtances; beſides that, as moſt greek primitive words come from the hebrew language, αιων may as well come from אית

ſtill freſh in its ſalutary vigor, a grateful object before the eyes of GOD, ever pleading, ever ready in the heavenly ſanctuary[m] for the ſprinkling

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where, or (ſince adverbs and prepoſitions of place ſignify alſo time in all ancient languages) when, or how long? And thus αει and αιων may well denote time indefinite the ſame as does לעלם—See p. 5th and 6th.

[m] *Heb.* ix. 2—8. *There was a tabernacle made* (conſiſting of two parts) *the firſt wherein was the candleſtick, and the table, and the ſhew-bread; which* (firſt part) *is called the holy. And after* (behind) *the ſecond veil* (was the other or ſecond part of) *the tabernacle, which is called the holy of holies; which had the golden cenſer, and the ark of the covenant overlaid with gold; wherein was the gold pot which had the manna, and Aaron's rod that budded, and the tables of the covenant, and over it the cherubims of glory ſhadowing the mercy ſeat.——Now the prieſts went always* (i. e. every day) *into the firſt tabernacle accompliſhing divine ſervice; but into the ſecond* (tabernacle called the holieſt) *went the high-prieſt only, once every year, not without blood, which he offered for himſelf, and for the errors of the people; the Holy Ghoſt this ſignifying, that the way into the holieſt was not yet made manifeſt, while as the firſt tabernacle was yet ſtanding.——But Chriſt* (ver. 12.) *by his own blood entered in once into the holieſt* (or holy of holies) *having obtained æonian redemption for us*; or that redemption by virtue of which we eſcape the æonian damnation. (Heb. xiii. 11.) But very remarkable is that paſſage, *Rev.* xix. 13. *And he was cloathed with a veſture dipt in blood*; compar'd with *Iſa.* lxiii. 2. *Wherefore art thou red in thine apparel, and thy garments like him that treadeth the vine fat? I have trodden the vine preſs alone, and of the people there was none with me; yea, and I will tread them* (*i. e.* my enemies) *in my anger, and trample them, &c.*

ling[n] the redeemed of his beloved ſon εἰς τὸν αἰωνα, æonianly.

SECT. III.

Poſthumous reſtitution farther preſumed from other parts of the ſcripture paſſage above cited.

REFLECTIONS ON verſe 20.

BY *unbelief they were broken off* (τῇ ἀπιςίᾳ, ſee ἀπιςία in *Mark* ix. 24. xvi. 14. *Rom.* iv. 20. 1 *Tim.* i. 13.)

Unbelief (as we have already obſerved) is repreſented by the ſcriptures as the greateſt ſin. Says

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[n] *Chriſt* is æonianly a prieſt, and his blood is æonianly in the ſanctuary, to effect the reſtoration of them that come unto GOD by him. So *Heb.* xii. 22, 24. *But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem—and to the blood of ſprinkling, which ſpeaketh better* (things) *than that of Abel* [κ᾽ αἱματι ῥαντισμε κρειτ]ονα λαλουντι παρα τον (i. e. αιμα τ᾽) Αϐελ]. 1 *Pet.* i. 2. *Elect—through ſanctification of the ſpirit unto obedience, and the ſprinkling of the blood of Jeſus Chriſt.* Even this incorruptible blood, by which, after his reſurrection *Chriſt* entered the heavenly ſanctuary; and which is called his *own* blood, in oppoſition to that whereby (*Heb.* ix. 12.) the earthly high prieſt was wont annually to enter the earthly ſanctuary, and which is here ſtyled the blood *of others*, ver. 7, 25.

See *Bengelius* in *Heb.* xii. 24. *Chriſtus per ſanguinem proprium in ſanctuarium introivit; (non modo poſt effuſum ſanguinem, & vi effuſionis, neque cum ſanguine in corpus reſumpto, ſed* PER *ſanguinem) ergo ſeperatim a corpore*

Says the Pſalmiſt, (lxxviii. 21.) *Anger came up againſt Iſrael becauſe they believed not God, and truſted not in his ſalvation.* Says our LORD to the *Jews, John* viii. 14. *If ye believe not that I am he, ye ſhall die in your ſins.* And again, *John* xvi. 9. *He,* the ſpirit, *will reprove the world of ſin, becauſe they believe not on me.* John iii. 36. *He that believeth not the ſon ſhall not ſee life, but the wrath of God abideth on him.* Ver. 18. *He is condemned already becauſe he has not believed on the name* (i. e. efficacy) *of the only begotton ſon of God.* Heb. iii. 11. *So I ſware in wrath that they ſhould not enter into my reſt.* Ver. 18. *And to whom ſware he that they ſhould not enter into his reſt but unto them that believed*

NOTES.

ſanguinem proprium hic ipſe ſacerdos in ſanctuarium intulit.—Ipſo introitus tempore ſejunctum Chriſtus *a corpore ſanguinem habebat: exſangue corpus erat; non tamen exanime, ſed vivum* ———

Sanguis Jeſu *ſeorſum ab ipſius corpore conſideratur* Heb. xiii. 11, 12, 20.—*ut* Dorſcheus (a *Lutheran) inquit,* " 1um *Quia hoc requirit typi ratio. Sanguis enim in* " *V fœdere, ut extravaſatus & effuſus, conſiderabatur,* " *& hoc ipſo adumbrabat profuſionem & effuſionem ſan-* " *guinis in N fœdere futuram.* 2do *Quia hoc fœderis di-* " *vini indoles requirit, quæ poſtulat* ἁιματεκχυσιαν. 3um " *Quia in hac ratione ſanguinis exercetur actus obedientiæ* " *ſatisfactoriæ* DEO *pro peccacis debitæ, &c.*" So Solomon Deylinguis, (a *Lutheran)* " Chriſtus *in cælos e-* " *vectus, ſedenſq; ad dexteram* DEI *res noſtras commendat* " DEO, *& ſanguinem pro nobis effuſum ac vulnera oſten-* " *tat patri.*" Iterum Rappoltum (a *Lutheran) laudans:* " *Patri ſuo (inquit) ſanguinem ſuum, ut* λυτρον " *& pretium redemptionis pro nobis offert, ejusq; effuſione* " *juſtitiæ divinæ ſatisfactum eſſe docet.*"

lieved not? Ver. 12. *Take heed therefore leaſt there be in any of you an evil heart of unbelief, in departing from the living God.* For (*Heb.* xi. 6.) *without faith it is impoſſible to pleaſe God.*

Yea and the refuſing to believe in *Jeſus* as our redeemer, is worſe than the ſin of *Sodom*, as appears from the woes our LORD denounces upon *Corazin*, *Bethſaida*, and *Capernaum*. *Mat.* x. 15. xi. 20.—24. of whom he ſays, *It ſhall be more tolerable for the land of Sodom in the day of judgment, than for them.*° And the reaſon perhaps is that given in 1 *John* v. 10—13. *He that believeth not the ſon* (τω υἱω) *hath made him* (i. e. GOD) *a liar*, (ψεύστην) *becauſe he believeth not the witneſs that God gave of his ſon. And this is the witneſs that God hath given unto us eternal life, and this life is in his ſon, he that hath the ſon hath life, and he that hath not the ſon hath not life. Theſe things have I written unto you, that ye may know that, believing in the name of the ſon of God, ye have æonian life.*

And may we not alas from hence conclude, that the unbelieving *Chriſtian* has ſtill more dreadful ſhocks to ſuffer, a greater damnation to fear then even the unbelieving *Jews*; ſince no unbelief can be more highly aggravated than ours; no ingra-

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NOTES.

° *Bengelius* remarks as follows upon *Mat.* x. 15. *Pejus eſt non credere evangelio quam Sodomitas imitari.* Ch. xi. 22, 24. *Urbs illa in die judicii graviorem pœnam ſubibit quam terra Sodomorum aut pridem pertulit aut in judicio habebit. Si perbrevis repulſa tam graviter punietur, quid fiet iis qui moroſius reſiſtunt.*

ingratitude enhanced to our degree of it. *Heb.* xii. 25. *See that ye refuſe not him that ſpeaketh, for if they eſcaped not who refuſed* (Moſes) *him that ſpake on earth; much more ſhall not we eſcape, if we turn away from him that ſpeaks from heaven.* Heb. ii. 3. Matt. xxi. 44.—vii. 22.

REFLECTIONS ON ver. 31, 32.

From theſe we infer as follows:

If unbelief be emphatically the ſin of the world; then *Chriſt* died for unbelievers;[p] then is unbelief atoned for before GOD; then have unbelievers their claim in *Chriſt*; then are they the object and con-

NOTES.

[p] That *Chriſt* died for the ſin of the world, we are aſſured, *John* i. 29. *Behold the Lamb of God that taketh away the ſin* (ὁ αιρων την ἁμαρτιαν, that beareth the ſin) *of the world.* So 1 *John* ii. 2. *He is the propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole world.* And becauſe the ſin for which *Chriſt* died, is called by an *hebraiſm* (*Rom.* vi. 6.) *the body of ſin* (that is, ſin emphatick) it has been the enquiry of ſome what ſin is in its root or firſt principle, but without ſucceſs; and probably its real nature will remain a ſecret unknown to us in this life. However we all ſee it outwardly in its fruits of falſehood, unrighteouſneſs, and cruelty; and feel it inwardly in a ſpirit of unbelief and averſion to GOD.

The natural man has within him an enmity againſt GOD, therefore he hates to converſe with him; and becauſe of his forſaking GOD, GOD gives him up to follow his own luſts, which he purſuing as his chief-eſt good, yields forth all the outward works of wickedneſs.

concern of his reſtoring power; and then is ſuch their reſtoration a part of the buſineſs of his æonian kingdom, or of his æonianly-prieſtly office.

Thus we account for two things.

1ſt. The future reſtoration of the unbelieving *Jews*, as promiſed ver. 20. to whom GOD has hitherto given *a ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear:* and whom (ver. 15.) *he has caſt away to the* prior *reconciling of the world.* (Ver. 31.) They have hitherto diſbelieved, that thro' a previous mercy ſhewn to the *Gentiles*, *they* (the Iſrael) *alſo may obtain mercy.*

And 2dly, we thus account for the apoſtle's reaſoning (ver. 32) viz. *God hath ſhut up all together in unbelief, that he might have mercy upon all.* For the having mercy is here the end propoſed of GOD; but that faith or believing is the direct mean to this end the mercy of GOD, every part of ſcripture ſo loudly proclaims that we need no quotation for its proof: and yet we here learn that not belief only, but alſo unbelief is a mean provided by GOD to this ſame end his mercy; ſince *he who ſhuts and no man opens, who opens and no man ſhuts, has ſhut up all* (παντας) *together in unbelief*; *that ſo he might have mercy upon all*; even all in general and every one in particular, ſince the two characters believer and unbeliever, leave no individual unexcepted.

And thus the ſeverity or wrath of GOD, in its ſevereſt act of ſhutting up in unbelief, thro' his provident contrivance, becomes a means directing to the ſame end with love itſelf; a paradox hidden far from the reach of our ken, in the depths of divine wiſdom.

And may we not here venture to ſuppoſe that mercy the end muſt be ſomehow naturally, and by a ſort of divine phyſics, comprehended in ſeverity the means? And if ſo, love and ſeverity in GOD, tho' oppoſites in our eſtimation, not only tend to one and the ſame end, but have that end ſomehow involved in themſelves the means; that ſo the great work of divine love may be practicable in earth, and hell, and heaven; thro' time in all its forms and periods; and ſucceed gradually and unforced in the connection, tendency and relation of a concordant mean and end.

REFLECTIONS ON ver. 36.

Out of him, and through him, and unto him are all things.

The apoſtacy of the creatures from GOD has indeed produced a vaſt variety of wonders, which otherwiſe would not have been in the creation. It is true again that theſe cannot be numbered among the things created; becauſe, as hath been elſewhere ſhewn, they are the mere formalities and phantoms of nature in its deformity; or, if I may ſo ſpeak, the appearances of nature unnatured; of nature ſhatter'd by the violencies and claſhings of her own energies; ſo as that nothing remains longer viſible in her, but the monſtruous iſſues of defect and diſorder, the productions of power ſeparate from love.

However, notwithſtanding this, tho' nature, as ſeen thus in her vizard and contrarities, be no creature of GOD's; yet that her fallen circumſtances were foreſeen and permitted by him, and with a view to his purpoſes, cannot be denied; ſince he upon

upon whom the being and nature of every thing preſent and future depends, muſt not only intimately know, but exert a controlling power thro' all and every the concern of his creatures. He muſt have foreſeen what events their powers might produce in what circumſtances; he muſt have ſuperintended tho' inviſibly, thro' the whole train of cauſes and effects; and have alſo prefixed, at leaſt in many caſes (tho' in ſome exalted and perfect way, very different from our manner of knowing things, and conſiſtent with the creatures full enjoyment of his liberty of willing) what ſhould, and what ſhould not determine the freedom of his creature's choice.

This conſidered we cannot but preſume that all thoſe events we call evil, however they may ſeem to croſs, impede or oppoſe the will of GOD in his creatures, do in reality all conſpire (for generals conſiſt of particulars) to produce one compact ſyſtem, ſome prodigious plan of magnificent love becoming ſo great and ſo provident an author. For as ſays the poet,

" All nature is but art unknown to thee,
" And chance direction which thou can'ſt not ſee.'

Neither does this at all infer a fatality; ſince GOD can accompliſh the ſame end by means infinitely variable, ſince he can bring forth all and every event he pleaſes, conformably with the creature's full enjoyment of his liberty and free choice.

REFLECTIONS ON ver. 28, 32.

If all *Iſrael* be *beloved of God for the father's ſake*, can we preſume leſs of all mankind for our ſaviour's ſake? Are we not all the price of his blood?

and is not his blood declared the full ranſom for all? Neither is it any where ſaid that few or leſs than all ſhall receive the benefit of it; how then can it be thought that he who forbids (*Lev.* xix. 13. *Deut.* xxiv. 14, 15) that the wages of the hireling be detained beyond the end of the day, ſhall deny his ſon the due purchaſe of his blood beyond its due ſeaſon?

Were ten righteous perſons acceptable to GOD as a ranſom for *Sodom?* how much more ſhall the blood of the ſon of GOD be a ranſom for all? even for all the darling product of his creative power? For *Chriſt* is a public perſon not only as an *Iſraelite*, but alſo as man: all creatures have a joint intereſt in *Chriſt*; and the life of us all was offered up in *Chriſt* ſacrificed (*Luke* xix. 10. 1 *John* iv. 14. *Rom.* v. 6. *Acts* iii. 21. *Eph.* i. 10. *Col.* i. 20) from hence alſo is the apoſtle's reaſoning (2 *Cor.* v. 14) *If one* (that is *Chriſt*) *died for all, then were all dead,* i. e. dead virtually in *Chriſt* ſo dying for them. But *Chriſt* died for all men, (ſee 1 *John* ii. 2. 1 *Tim.* ii. 6. 1 *Cor.* xv. 22, 49. *Rom.* v. 6. *John* i. 29.) therefore are all men dead virtually in *Chriſt*.

Since then it is promiſed that thro' the ſeed of *Abraham* all the families of the earth ſhall be bleſſed; where is the abſurdity in preſuming that in the ſeed of *Adam* all the inhabitants of other worlds ſhall find their reſtorer? As *Abraham* in the term father repreſents the whole body of the faithful; and as *Adam* in like character repreſents, or is the head of all men; thus *Chriſt* in a far higher manner, being only figured by *Abraham* and *Adam*, is the father, head and repreſentative

of

of all ſpirits, as has been already ſhewn. But this being ſo, why may not the fate of them all follow him, as the fate of all the ſons of *Adam* followed *Adam?*

We read accordingly, *Rom.* xiv. 9, 11. *To this end Chriſt both died and roſe and revived, that he might be the Lord of both the dead and the living—for it is written, as I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God.* Ep. i. 9. *Having made known to us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf; namely, in the diſpenſation of the fulneſs of times to gather together in one all things* [but (τα παντα) all things importing the ſame as (παντας τους εχθρους) all intellectual beings as yet *Chriſt*'s enemies (compare *Col.* i. 20. *Phil.* ii. 10, 11.) this text teaches us that all *Chriſt*'s enemies ſhall be collected together] *in Chriſt, both which are in heaven, and which are on earth, even in him.*

And thus as in the firſt *Adam* fallen, all his ſons became likewiſe fallen; ſo in the ſecond *Adam*, dying a ſacrifice for ſin, all ſpirits, and ſo all the ſons of the ſecond *Adam*, became likewiſe dead and *ſacrificed*, i. e. virtually, and ſo as to render them in *Chriſt* acceptable before GOD.

I ſay acceptable before GOD, becauſe this they may be by imputation, even while at the ſame time they are ſinners in regard to themſelves (*Rom.* iv. 4—11.—v. 8—19. *Iſ.* xl. 2.—liii. 6. *Numb.* xxiii. 21. *John* xv. 3.—xiii. 10. *Zech.* iii. 3, 4.) not yet juſtified in the redeemer's eyes; but obnoxious to the penalties of his government, and (as many of them as *Chriſt* ſhall repudiate) to the diſcipline and death of the æonian puniſhment.

LET-

LETTER XVI.

A paſſage in the Epiſtle to the Hebrews *conſidered, and the fallen angels compared with fallen men.*

TO ——

SIR,

SECT. I.

I HAVE now to offer only one paſſage more, reſpecting my preſent ſubject, in proof of an univerſal reſtitution; which is as follows:

Hebrews ii. 8, 9.

Now we ſee not yet all things put under him, but we ſee Jeſus, crowned (i. e. rewarded) *for the ſuffering of death, with glory and honour, lowered for a little while* (βραχυ τι, ſee *Acts* v. 34) *lower than the angels, that ſo he might taſte death for all, excepting God.*

The expreſſions of this paſſage are ſo very deciſive that we ſhould need no other in proof of our point, if the terms of it were not diſputed. But as it is uſually read in our editions of the new teſta-

teſtament, it amounts to no higher a proof than many other texts which I paſs by without notice; neither would this have been here inſiſted on by me, but becauſe of the opinion I have of the genuineneſs of its reading as above given.

The difference of its readings is as follows,

ὁπως { χωρις (a) / χαριτι (b) } Θεϱ ὑπερ παντος γευσηται θανατϱ

which is in engliſh, *that ſo he might taſte death for all* { *Excepting God* (a) / *By the grace of God* (b) }

The reading (a) is found in many of our moſt ancient and beſt manuſcripts; and ſo is likewiſe the reading (b). The reading (b) is alſo found in moſt of the editions of the greek teſtament; that is, it has been preferred by its editors.

However, little regard is to be had to ſuch preference, becauſe the moſt part of our greek teſtaments are printed from the *Complutenſian* (i. e. cardinal *Ximenes's*) or *Eraſmus's*, or *Beza's* editions of it. For *Colinæus's* and *Aldus's* editions are moſtly the ſame with *Eraſmus's*; and *Stephen's* edition is moſtly one with *Ximenes's* in the beginning, and with *Eraſmus's* afterwards. But theſe, eſpecially *Eraſmus's* and *Beza's* editions, being by them collected from different manuſcripts, each following that reading which beſt ſuited his own judgment, have moſt deſervedly loſt their authority, ſince the publiſhing the various readings of the ſeveral manuſcripts themſelves.

So that the preſent text or vulgar readings of our teſtaments, tho' ſtill continued according to the old editions, have now no authority at all againſt the authentic reading of good ancient copies;

copies; but we prefer to the text or vulgar reading, any different readings which we find in good and authentic manuſcripts correcting it.

This being premiſed it will follow, that in the paſſage under our conſideration, the queſtion is, not whether χωρὶς or χάριτι be found in the editor's text or vulgar reading, but which of theſe two readings can claim the beſt authority from ancient and good manuſcripts.

And here I muſt refer you for what has been ſaid againſt, and in favour of theſe two readings χωρὶς and χάριτι, to *Bengelius's Various Readings*, or to his *Gnomon*, where you will find this difference of readings largely diſcuſs'd.

Bengelius was a *Lutheran*, I ſhall therefore give you the opinions alſo of *Grotius* of the *Arminian* party, of *Beza* of the *Calviniſt*'s party, and of *Cornelius a Lapide*, a *Jeſuit*, yet a very learned and good man, of the *Roman* party, concerning this important text. But this in my notes for your more leiſure conſideration.[q]

This

NOTES.

[q] *Grotius* comments upon this text as follows: *Pro* χάριτι Θεοῦ *quidam codices jam olim habuere* χωρὶς Θεοῦ; *quod ſequuntur nonnulli codices ſyriaci, &* Ambroſius *de fide ad Gratianum: unde apparet non debere hujus ſcripturæ mutatæ culpam in* Neſtorianos *conjici.* (For *Ambroſe* flouriſhed about the year 370, the *Neſtorians* about the year 440.) *Videntur qui id mutarunt, id ſenſiſſe, chriſtum etiam pro angelis mortuum, atque adeo pro omnibus extra ſolum Deum.*

Beza, a *Calviniſt*, as follows; *Græcus ſcholiaſtes admonet* Neſtorianos *olim hunc locum auſos fuiſſe depravare,*

This paſſage tells us that *Chriſt was crowned with glory and honour* (ΔΙΑ) *for* (or becauſe of) *his ſuffering death*, which ſuits with what we are taught, *Phil.* ii. 8, 9. *Heb.* ii. 7, 9. *And he was lower'd, for a little while, lower than the angels* (ὅπως) *that ſo he might taſte death* (ὑπὲρ παντὸς) *for all*, that is, not for man only, but *for all*; which the following verſe tells us were *made by him, and for his ſervice*, and the foregoing verſe tells us were *to be ſubordinated unto him.*

NOTES.

& pro χάριτι Θεῦ *ſcribere* χωρὶς Θεῦ. *Et tamen hanc ſcripturam ſecuti ſunt & Syrus interpres, &* Ambroſius *de fide ad* Gratianum, *lib.* 2. *cap.* 4, *atque adeo* Vigilius *contra* Eutychen.

Cornelius a Lapide, a very learned and ingenious *Jeſuit*, as follows; *Nota, pro* χωρὶς Θεῦ *i. e. Deo excepto* Theodoret, Theophylact, Œcumenius *legunt* χάριτι Θεοῦ, *id eſt gratia Dei*; *adduntque, ita corruptum eſſe hunc locum a* Neſtorianis, *hinc enim illi probant in Chriſto duas fuiſſe perſonas, & Deum ab homine fuiſſe ſeperatum: verum ante* Neſtorium, Ambroſius, *lib. de fide, cap.* 4, *legit quoque* τὸ *ſine Deo*; *ſicque explicat*; "*Chriſtus pro omnibus ſine Deo, id eſt excepto Deo, mortem guſtavit, q. d. Chriſtus pro omnibus omnino, etiam angelis non autem pro Deo ipſo (Deum enim excipio) mortuus eſt.* And then he ſubjoins, *Non quaſi angelos redemerit Chriſtus, ſed quod angelos hominibus reconciliarit, eorumq; lætitiam & gloriam auxerit, dum ſedes eorum ex quibus collapſi erant dæmones, per homines reſtauravit & replevit.*"— Which laſt words ſhew that he favours the reading, notwithſtanding he would willingly avoid our concluſions from it.

Had *Chriſt* taſted death for man only, this had been here expreſſed by (ὑπερ παντων ανθρωπων) for all men. Such being the well known ſtyle of the ſcripture greek [ſee the note (ʸ) in page 224.] and not by the ſingular neutral adjective (παντ☉) as of one, as comprehending the whole creation in one ſingular term.

And therefore we find the ingenius *Origen* arguing on this text as follows: " Whether, ſays he, (ſee the paſſage at large)ʳ we read that text " in *Heb.* ii. 9. *He taſted death for all, God ex-* " *cepted*, or (as ſome copies have it) he taſted " death for all by the grace of God, the ſenſe " ſtill amounts to the ſame; ſince to die for all " excepting GOD, is to die for more than man, " even all intelligent beings; and to die for all " by the grace of GOD, is to die for all, GOD " excepted." But

NOTES.

ʳ *Hic igitur qui tot nominibus nuncupatur (ſcilicet* Jeſus) *advocatus, propitiatio, propitiatorium, compaſſus infirmitatibus noſtris, tentatus in omnibus humanis juxta ſimilitudinem ſine peccato, magnus eſt pontifex non modo pro hominibus, ſed tiam pro omni, quod rationis eſt capax, hoſtiam ſemel oblatum ſemetipſum offerens. Sine Deo enim* VEL PER GRATIAM DEI (UT IN QUIBUSDAM EXEMPLARIBUS *Epiſtolæ ad* Hebræos *ponitur*) *PRO OMNI guſtavit mortem: ſive ſine Deo pro omni guſtavit mortem, non ſolum pro hominibus mortuus eſt, verum etiam pro cæteris rationis capacibus; ſive per gratiam Dei pro omni guſtavit mortem; pro omnibus ſine Deo mortuus eſt; per gratiam namque Dei pro omni guſtavit mortem.* See *Origen*'s comment upon St. *John*'s goſpel, *tom.* 2^dus. *de variis nominibus filii Dei*, under the name *Juſtitia.*

But may we not preſume from theſe words of *Origen* that χώρις muſt have been the moſt uſual reading in the teſtaments of *Origen's* time; and that this reading muſt have been refuſed by the copiſts after his time, thro' fear of countenancing the ſuppoſed errors of this able father; ſince he ſays that (viz. in his time) χάριτι was read only IN QUIBUSDAM EXEMPLARIBUS, **in ſome copies**, and conſequently that χωρις was found in moſt of the copies at that time extant? Moreover, *Origen* being catechiſt at *Alexandria* in the year 203, and the epiſtle to the *Hebrews* being wrote about the year 63; in ſaying thus of χωρις, we affirm that for 140 years after the writing this epiſtle (χωρις Θεȣ) *excepting God*, was the reading of moſt general credit and countenance.

But the two different readings of this text we find in the ſyriac as well as in the greek copies. So in the *Paris* and *Tremellius's* edition we read ܣܛܪ ܡܢ (excepting, or ſetting aſide) inſerted before ܐܠܗܐ (GOD). And I think every reaſonable man will allow it to be from hence highly probable that the notion of univerſal redemption muſt have run thro' the whole church in very early times, dividing them into two perſuaſions, altho' without amounting to a controverſy; the one inſiſting that GOD died for all univerſally, and ſo abiding by the text; the other inſiſting that he died not for all, and accordingly ſuppoſing that the greek ω was written for an α, and the σ for τι; or that the ſyriac words ܣܛܪ ܡܢ had crept from the margin into the text: a ſuppoſition much

more natural than that χωρισ could have been wrote for χαριτι, or that ܣܛܪ ܡܢ not found in the text, might have been added to it. For what preſumtuous hand would have ventured to add two ſuch momentous words to an apoſtolic copy?

In ſhort an alteration in the words of this text moſt certainly has been; and that in our beſt and moſt authentic copies; as early as the time of *Origen:* inſomuch that no copy can now reaſonably be preferred as a ſtandard in this inſtance; or as an authority whereby we may aſcertain the true tranſcript of the original apoſtolic writing. And in this caſe I think the boldeſt and moſt daring alteration (which the changing of χαριτι into χωρις or the adding of ܣܛܪ ܡܢ to the text moſt certainly is) muſt be the leaſt probable.

But if after due conſideration your thoughts on this matter will not be my thoughts on it, I muſt content myſelf to argue critically upon the term παντος in our text, by St. *Paul's* way of arguing upon the term σπερματι in *Gal.* iii. 16. *Now to Abraham and his ſeed were the promiſes made; he ſaith not and to ſeeds, as of many, but as of one, and to thy ſeed which is Chriſt.* After which reaſoning, a comment on our paſſage will run thus. Now it was ὑπερ παντος for all that *Chriſt* taſted death; he ſays not for all men, as of men only, but as of one, *he taſted death for all,* which all is the entire univerſe.

So then ſince we believe GOD to be the father of the univerſe, becauſe he is called in ſcripture (ὁ πατερ παντων) *the father of all,* i. e. of all angels as well as men: a like expreſſion ought to teach

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us for whom *Chriſt* died; namely (ὑπερ παντων) *for all*, that is, for all angels as well as men; and conſequently the angels as well as men ſhall become regenerated by that ſeed which is *Chriſt*.

Thus *Turtullian* argues upon another occaſion, *Quid eſt omnis? niſi omnis generis, omnis ordinis, omnis conditionis, omnis dignitatis, omnis ætatis; ſiquidem omne totum eſt, & integrum, & nulla ſui parte defectum.* De Virg. Veland. p. 222. "What "means all, but all of whatever kind, order, "condition, dignity, age? ſeeing that all is the "whole and integer without defect of any part "of it."

SECT. II.

The condition of fallen man paralleled with that of fallen ſpirits.

THE difference between men and angels ſeems to be merely fleſhly. Man is an angel in the fleſh, and when his fleſh is laid in the duſt, he will be again what he was before, an angel: as ſays the learned *Cornelius a Lapide*, *Diſtrahe homini corpus; & homo erit angelus*, "exempt a man of his body, and he will be an "angel." And ſo the ingenious Dr. *Young*,

"Angels are men in lighter habit clad,
"High o'er celeſtial mountains wing'd in flight;
"And men are angels, loaded for an hour,
"Who wade this miry vale, and climb with pain,
"And ſlipp'ry ſtep, the bottom of the ſteep.
"Angels their failings, mortals have their praiſe."

Agree-

Agreeably with what *Juſtin Martyr* alſo ſays of them, την λογικον ψυχην—ἡς ὁμοουσιους ειναι φαμεν τους τε ἀγγελους καὶ τους δαιμονας—" the rational ſoul—whoſe " eſſential likeneſſes we ſay are both angels and " demons." *Queſt. & reſpons ad Græcos.*

And theſe accounts of the human ſoul anſwer to all the experiences we have of it. We find among mankind many who are certainly not leſs wicked than are many among the evil ſpirits; and ſuch our LORD ſcruples not to call devils, as in the caſe of *Judas*, *John* vi. 70. *Have not I choſen twelve, and one of you is a devil?* But whence can this wickedneſs in human nature ariſe? from the body? certainly not; there can be no more wickedneſs in an human body, than in the body of any other animal. Our wickedneſs therefore muſt be in the ſoul; the ſoul muſt be the principle of our pride and fierceneſs and ſenſuality and envy and malice and other malignant paſſions: and for this reaſon it is that the ſoul needs to be ſaved; that in caſe of non-renewal it will be loſt; that in order to be the ſpouſe of *Chriſt* it muſt be requickened; that if it be not requickened by the ſpirit of *Chriſt* it muſt die; (*Ezek.* xviii. 4, 20.) and that its death is prefigured by the death of its tabernacle the body.

But you ſay GOD made man upright, that is in his own image,[s] and this image is the ſoul. By no means:

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[s] We acknowledge that GOD made man upright; but, that he made him more upright than he now makes every chriſtian man, we deny. The uprightneſs

means. As the christian soul when quickened by the spirit of *Jesus Christ* becomes the image of *Jesus Christ*; just so the soul of *Adam*, being quickened when he was made man by the spirit of the Logos, became the image of the Logos.[t] And this quickening spirit of the Logos being lost in *Adam*

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of man is in his will or desire; but the will and desire of every christian is as upright as was the will and desire of *Adam* before he fell. We grant that christian men are suffered (and doubtless for good reasons) to feel the weaknesses and propensities and other evils of fallen nature, which *Adam* felt not. But that the will and desire, or (as it is otherwise called) the heart of christian men is less upright than was the will or desire or heart of *Adam*, we will not grant 'till we have it well proved; but will rather believe with St. *John*, who assures us (1 *John* iii. 9) *whosoever is begotten of God doth not commit sin; for his seed abideth in him, and he cannot sin, because he is begotten of God.* 1 John v. 4. *Whosoever is begotten of God overcometh the world, and this is the victory that overcometh the world, even our faith* (ver. 18) *whosoever is begotten of God sinneth not; but he that is begotten of God keepeth himself, and the wicked one toucheth him not.*

And as to the infirmities of fallen nature, it is so far from being either our disgrace or real harm to feel these, that it is our honour and glory to support them; in that by so supporting them we bear that cross which *Christ* our second *Adam* has dignified, and given a blessing to.

[t] The image of GOD not as yet made flesh is the Logos, and in or after his image or likeness, was *Adam* made; this same glorious image of GOD in-

Adam before his children were born, his children had no title at all to it in him, but were born mere (ψυχικοι) ſoul men, and muſt continue ſo 'till regenerated by *Chriſt* the ſecond *Adam*, who begets them πνευματικοι ſpiritual men, or new creatures in himſelf.

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carnate is *Jeſus Chriſt*, and in or after his image are *Chriſtians* regenerated. Let us then only learn what makes the ſons of *Adam* the images of *Jeſus Chriſt*; and we at once learn what made *Adam* the image of the Logos.

Now the ſons of *Adam* become the images of *Jeſus Chriſt* by partaking of the ſpirit of *Jeſus Chriſt*. This will follow from the grand character of *Chriſtians*, viz. that they (1 *Cor.* iii. 16) *are the temple of God*, in whom *the ſpirit of God dwelleth:* and from their being diſtinguiſhed *Chriſtians* by the very having of this ſpirit; ſo *Rom.* viii. 9. *If any man have not the ſpirit of Chriſt, he is none of his.* Becauſe that ſpirit which dwelleth in *Chriſtians* and quickeneth them, is alſo the ſpirit that transformeth them into the image of GOD. Compare 1 *Cor.* xv. 49, with ver 45.

The transforming energy of the ſpirit of *Chriſt* dwelling in *Chriſtians* we learn from numberleſs paſſages of the new teſtament, let the following ſuffice. *Rom.* xii. 2. *Be not conform'd to this æon, but be ye transformed by the renewing of your mind.* Tranſformed (*Rom.* viii. 29) by being *conformed into the image of his ſon*, by being (2 *Cor.* iii. 18) *metamorphoſed into the ſame image* with him, *by the Lord the ſpirit*, even the ſpirit called (2 *Cor.* iv. 11) η ζωη τȣ Ιησȣ) *the life of Jeſus*, namely the Holy Ghoſt: for

It is the ſpirit of GOD that makes the creature like his GOD. As the bleſſed angels are like GOD by partaking of his ſpirit; ſo is man alſo made like him by partaking of the ſame ſpirit.

Yea the bleſſed angels do many of them participate of the divine nature in ſo intimate and extraordinary a degree and manner, that they are even

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N O T E S.

the word ζωη in ſcripture always denotes that life which is by the ſpirit of GOD.

Chriſt is called (*Col.* iii. 4. ἡ ζωη ἡμων) *our life*; and this ἡ ζωη is that ſpirit in *Chriſt* of which it is ſaid, (*Rom.* viii. 11) *If the ſpirit of him that raiſed up Jeſus from the dead dwelleth in you; he that raiſed up Chriſt from the dead, will alſo quicken your mortal bodies by his ſpirit that dwelleth in you.* And its quickening efficacy is to transform into the image of *Chriſt*; a work to be begun in this life; ſo *Col.* iii. 10. *Put on the new man which is renewed in knowledge after the image of him that created him:* and to be perfected when *Chriſt* ſhall appear. So *Phil.* iii. 21. *who ſhall transfigure our vile body that it may be faſhioned like unto his glorious body, according to the mighty energy whereby he is able even to ſubordinate all things to himſelf.* At which time (the object ſeen by the eye corresponding with the ſeed hidden in the heart) we ſhall be raiſed into the true likeneſs of *Chriſt*. 1 *John* iii. 2. *We ſhall be like him for we ſhall ſee him as he is.*

As therefore (ἡ ζωη) the divine life of *Jeſus*, by being imparted to his children transforms them into his image; ſo the ſame (ζωη) divine life by being imparted to *Adam* before he fell, transformed him into the image of the Logos, and he became (what *Chriſtians* now become in the inner man) the image of him who is the image of GOD.

called by the divine name itſelf (אלהים) Gods. So *Pſalm* lxxxii. 1. *God* (אלהים) *ſtanding in the congregation* (אל) *a chief, ſhall judge in the midſt of the Gods* (בקרב אלהים ישפט) that is, amidſt theſe great angels, the offspring of the Logos, appearing like himſelf in brightneſs and dignity, and compoſing an aſſembly of which himſelf is chief.

Again, *Pſ.* cxxxvi. 2. *Do homage unto the God of the Gods* (לאלהי האלהים) *for his mercy is to the ages.* Pſ. xcvii. 7. *Worſhip ye him all gods* (כל אלהים) this laſt verſe St. *Paul* expounds, *Heb.* i. 6. *Let all the angels of God worſhip him.* Again, propheſying of the humiliation of *Chriſt*, ſays the pſalmiſt, *Pſ.* viii. 6. (ותחסרהו מעט מאלהים) *Thou ſhalt leſſen him a little lower than the Gods*; that is, thou ſhalt make him a man, in which condition he will be lower or inferior to the angels, his ſons of glory.

And laſtly to extinguiſh all doubt concerning this obſervation, we have our LORD's own words, *John* x. 34. *Is it not written in your law, I ſaid ye are Gods,* (θεοι εστε) whereby he refers us to *Pſ.* lxxxii. 6. *I ſaid ye are gods, and all of you children of the moſt high.* אני אמרתי אלהים אתם ובני עליון כלכם

How exalted a being then is man, *O ſi ſua nôrint!* But ſince our GOD out of his communicative bounty has made us ſo ſublime a creature; how vile, how inexpreſſibly baſe is our ingratitude to him, or ſhame of him and his! and how juſtly will his threatning be verified. *Mark* viii. 38. *Whoever ſhall be aſhamed of me and of my words in this adulterous and ſinful generation, of him alſo ſhall the ſon of man be aſhamed when he cometh in the glory of his father with the holy angels.* What

What then has man to boaſt himſelf in? nothing but his LORD: 'till we are regenerated by the ſpirit of our LORD, we are poor wretched creatures, the children of the devil like other wicked ſpirits, and differing from them only by being incarnate.

Are they enemies of GOD? ſo are we; are they deliberate in their rebellion againſt GOD? ſo are we; were we created the offspring of GOD? ſo were they; are we miſerable; ſo are they.

Yea and when we hear them call *Chriſt the holy one of God* (*Mark* i. 24) one might almoſt believe that they have ſome intrinſic love of holineſs in them; ſome inſtinct of virtue inclining them to goodneſs and rendering virtue approvable to them like what we obſerve in ourſelves: and that conſequently ſome gracious principle muſt be already at work within, inclining them to ſome great end, worthy the GOD of all goodneſs, as well as founder of all nature.

There is alſo a like ſameneſs in the divine treatment of them and us. We are alike in baniſhment from the divine preſence, and yet we continue alike priſoners at large, man in this his ſublunary world, the fallen angels in their lower etherial regions, ſee *Luke* viii. 31. *Eph.* ii. 2. For altho' their doom be the abyſs, yet they are not very cloſely confined there.

Again we have alike our liberties to make uſe of; alike our occaſions to employ that liberty: we have alike our remorſe and fears and evil propenſities; as well as our deſires and conſciouſneſs of GOD and his *Chriſt*. *Mark* i. 24. For evil angels

now know as well as we their ſubjection to *Chriſt*, and that they are fallen from GOD; and that he is a being holy and good and exorable. *Mat.* viii. 31.

Again, like us they roam about *thro' dry places ſeeking reſt and finding none.* Like us they tremble in the woful expectation of their aboliſhed kingdom, and of their torments amidſt its ruins. And as man doubts not but he muſt one day ſee this world in flames, ſo are the unhappy angels alſo aſſured that all their heavenly habitations, and ſyſtems of worlds, now their dear, tho' deform'd, manſions ſhall withdraw their glory, and fall from their ſpheres, with themſelves in vaſt combuſtion. *James* ii. 19.

SECT. III.

HAVING ventured ſo far on this ſtrange and mortifying ſubject, the likeneſs of men to fallen angels; I may as well venture yet a little farther; and by the light which to me ſeems given from that remarkable paſſage in *Iſaiah* xxiv. compared with other texts, proceed to ſhew that the ſame likeneſs of circumſtances which attends evil men and evil ſpirits in this preſent time, will alſo follow them thro' ſucceeding ages, as far as we have any account of either them or ourſelves, even to the laſt day of this world.

This paſſage I think ought to be tranſlated as follows:

Iſaiah xxiv. 21. [1] *And it ſhall be* [2] *in* [3] *that* [2] *day,* [5] *Jehovah* [4] *ſhall viſit* [6] *upon* [8] *the heavenly* [7] *hoſt,* [9] *in the heavens;* [10] *and upon* [11] *the chiefs* [12] *of the earth*

(or

(or the earthly chiefs) [13]*upon* [14]*the earth*; [15]*for they ſhall be gathered together*, [17]*a captive* [16]*ſociety*, [18]*in* [19]*the pit* (or abyſs, prepared ſomewhere in the realms aerial, as a priſon for wicked ſpirits) [20]*and ſhall be ſhut up* [21]*in* [22]*the priſon* (namely the place of cuſtody for wicked men, ſomewhere in the regions of (שאול) ſeul) [23]*and after many* [24]*days* [25]*they ſhall be viſited.*

יהיה [2]ביום [3]הרוא [4]יפקד [5]יהוה [6]על [7]צבא [8]המרום
[9]במרום (u) [10]ועל [11]מלכי [12]האדמה [13]על [14]האדמה (w)
[15]ואספו [16]אספה [17]אסיר [18]על [19]בור [20]וסגרו [21]על [22]מסגר
[23]ומרב [24]ימים [25]יפקדו.

So

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(u) במרום in excelſo loco, *i. e.* in the aerial heavens. So verſe 18th we read (ארבות ממרום) the cataracts from heaven ſhall be opened; for wicked ſpirits have their reſidence in the heavens or aerial regions; as we read *Eph.* vi. 12.—ii. 2. And are therefore here called heavenly hoſts in contradiſtinction to men who are earthly inhabitants.

(w) ואספו *colligenter autem*, the preter being put for the future. And ו has the ſame force here as δε among the *Greeks:* for the priſoners are ſuppoſed to have been already collected for many days; the mighty men in the (מסגר) *clauſurâ*, the angels in the pit; and in the day here ſpoken of, each ſhall be viſited in their reſpective places, viz. the angels in their aerial aboads; the men become imbodied, for this viſitation, on the earth.

This paſſage is I think literally tranſlated in latin as follows: *Et erit in die illa viſitabit Jehovah ſuper exercitum excelſum* (vel *qui excellens eſt*) *in excelſo, & ſuper reges humi* (vel *terreſtres*) *ſuper humo. Colligentur autem collectio vincta in puteo & claudentur in clauſura & a* [illegible] *Dierum viſitabuntur.*

So that as there is (מסגר or φυλακῇ see 1 *Pet.* iii. 19) a prison for wicked men after this life, there is also (בור) a pit or abyss for wicked spirits, where each will be reserved (*Acts* i. 25. ἐν τῳ τόπῳ τῷ ἰδίῳ) *in his own proper place*, 'till the day of visitation.[x]

Last of all there is (*Rev.* xx. 15. α λίμνη τε πυρος) *a lake of fire*, the ultimate doom of those that shall still be found incorrigible; and here again the wicked

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[x] By the word *visiting* the scriptures do not always intend *punishing*; for (*Gen.* xxi. 1. 1 *Sam.* ii. 21.) *The Lord visited Sarah, and Hannah, by giving them sons*; and (*Gen.* l. 24.) *Joseph* promises his brethren that *the Lord will visit them by bringing them out of Egypt*; and *David* prays (*Ps.* cvi. 4.) *O visit me with thy salvation.* So *Jer.* xv. 15.—xxiii. 2, &c.

Moreover that by the word visit in this passage is to be understood deliverance, appears from the syriac bible, in which we read it as follows:

[1] *In that very* [2]*day* [3]*Jehovah* [4]*shall visit* [5]*upon* [6]*the sublime powers* [7]*in the sublimity* (or sublime place) [8]*and upon* [9]*the earthly kings* [10]*in the earth*; [12]*and assemblies* [11]*shall assemble* [13]*over the* [14]*bound* [15]*of the pit*; *and* [16]*shall consider* [17]*over* [18]*the imprisoned.* [19]*And after a multitude* [20]*of days* [21]*they shall be delivered* (enlarged, freed).

As therefore both men and devils shall have alike their prison, their visitation, their judgment; so shall they alike *after a multitude of days* be delivered.

wicked both of men and angels will be treated as brethren; for both will be caſt together into this lake; and become conſorts in one common miſery (*Mat.* xxv. 41.) *Depart from me ye curſed* (εις το πυρ το αιωνιον) *into the æonian fire prepared for the devil and his angels.*

And as it is farther remarkable concerning ſatan, that before he is conſigned to the terrors of

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But delivery, you ſay, does not always imply a reſtitution: I grant it: yet many may be reſtored at this time of deliverance. And as to others (who ſtill proving incorrigible, ſhall be conſigned to the lake,) one may conjecture conſiſtently with their reſtitution many ways. For inſtance,

When ſatan's hatred of GOD is heightened to ſo exquiſite a degree of it, as that he ſhould hate even his own exiſtence; diſſolution may be at laſt his choice, and that wherein his deſires may concenter. And in this ſituation his diſeaſe may poſſibly be advanced and ripen'd to its true, intended and neceſſary criſis or point of change.

Deſire has a moſt effective power in it; and will, when become intenſe and determined, procure any thing. And working now in earneſt after diſſolution, why may it not acquire it? Eſpecially ſince ſuch deſire ſeems to accord with the real purpoſe of GOD; as we gather from that maxim (1 *Cor.* xv. 36. *John* xii. 24. *That which thou ſoweſt is not quickened except it die.*

But *Chriſt* is ſo the reſurrection of the dead as that nothing can die beyond the reach of his quickening energy. 1 *Sam.* ii. 6. *John* v. 21. 1 *Tim.* vi. 13. 2 *Cor.* v. 14. And in his beſtowing hereof, two things are obſervable, 1ſt. That he beſtows it freely. 2dly. That he beſtows it by a regeneration or begetting anew.

According to theſe reflections the lake of fire may be conſidered as a ſeed-ſoil to the ultimately reprobated.

the lake, his previous doom ſhall be the (בור i. e. gr. αβυσσος or) pit;[y] the ſame thing we alſo learn of the beaſt or anti-chriſt who will be a man; that he ſhall firſt have been a priſoner in the abyſs;[z] (*Rev.* xi. 7. — xvii. 8.) before he ſhall have his conſignment to the perdition of the lake.

And ſince the parallel between wicked men and wicked ſpirits anſwers thro' all the accounts we have of the LORD's diſpenſation towards them; what can we conclude, but that one indefatigable love purſues both, and that hades and the abyſs, and the lake of fire, exiſt all by the providence of GOD; and for this divine reaſon; namely, becauſe GOD will be *all in all*; will have all intellectual creatures collected into himſelf churchwiſe; will *quicken all men*; will *reſtore all things*; will be the head of all; will have *every knee bow to him*, and *every tongue confeſs him, to the glory of God the father*. LET-

NOTES.

[y] At the next appearance of our LORD, ſatan will be only caſt into the abyſs (where is even now his proper place, *Jude* 6.) and confined for 1000 years, that is during the time of the millenium; and at the end of the 1000 years, being releaſed, yet continuing ſtill to exert himſelf as before againſt GOD, and to gather the armies of Gog and Magog againſt the beloved city, he ſhall thereupon be caſt into the lake. See *Rev.* xx. 1, 2, 3, 7, 8, 9, 10.

[z] We are told expreſsly of the beaſt or anti-chriſt, tho' not of the falſe prophet, whence he is; namely, (*Rev.* xi. 7.) *That he aſcendeth out of the abyſs* (Rev. xvii. 8.) *that he was and is not* (και παρεσται) *and ſhall be again*; in that *he ſhall aſcend out of the abyſs*, and afterward *go into perdition*, i. e. (*Rev.* xix. 20.) *into the lake*.

LETTER XVII.

The ſcripture paſſage objected againſt us, from 2 Cor. iv. 17. *conſidered.*

TO ——

SIR,

THO' I have ſeveral other ſcripture paſſages to exhibit in proof of our point in hand, the final reſtitution of all things; I ſhall not diſcuſs them at preſent becauſe they properly belong to my ſecond part: in which I purpoſe to give you my ſentiments concerning the human ſoul; and ſo ſhall reſerve them for this work.

My only remaining buſineſs therefore, with regard to this firſt part, will be to anſwer the farther objections you make againſt the temporality of *Chriſt*'s kingdom, or, which is the ſame, againſt the temporal expoſition of the word (αιωνιος) æonian.

Your firſt, and I think moſt ſpecious objection, is that paſſage in 2 *Cor.* iv. 17. *For the momentary lightneſs (το γαρ παραυτικα ελαφρον) of our tribulation worketh for us a weight of glory (καθ' ὑπερβολην εις ὑπερβολην αιωνιον); exceedingly to an exceſs* (i. e. far more than) *eternal; while we look not at the things ſeen, but at the things not ſeen; for the things ſeen are (προσκαιρα) of ſhort continuance; but the things not ſeen are* (æonian or αιωνια) *for ages.*

You urge that as καιρος and αιων are here ſo directly oppoſed to each other, the latter muſt import ſomewhat very far exceeding the former; but the former intends temporal life, therefore the latter muſt intend eternal life; a concluſion by no means juſt, ſince an hour and an age will bear a very ſtrong antitheſis, tho' an age be far ſhort of ſome 1000 ages, and yet ſtill this infinitely ſhort of eternity.

One of our moral writers, in his well-meaning Zeal, has illuſtrated eternity as follows; ſuppoſe ſays he a mountain of ſand, of an enormous ſize; and that once only in every 1000 years, an eagle were ſent to leſſen this mountain by carrying away from it one ſingle grain of ſand; what a prodigious tract of time would it require thus to remove this whole mountain, and before every ſingle grain of this vaſt body ſhould be carried off: but, adds he, the time required for all this work 10,000 times repeated bears ſtill no proportion with eternity.

Poſſibly the æonian kingdom of *Chriſt* may endure a longer time than would be required thus to remove this gentleman's mountain of ſand; but that

that the damn'd ſhall be in torments, during all the periods of *Chriſt*'s reign as mediator, I cannot believe, having no revelation to found ſuch belief upon.

I cannot but perſwade myſelf that the univerſal hymn (of which we read in *Rev.* v.) will be heard ſhouting thro' the univerſe from every creature to the glory of *Jeſus*, long before the ſaid dilatory eagle would perform his taſk.

I think too that if this gentleman's mountain of ſand were much leſs than he ſuppoſes it, the removal of it at the rate of one ſingle grain every 1000 years, would occupy time enough to form a contraſt ſtrong as one could wiſh, between the continuance of our momentary life, and that comprehenſive age which we mean by (ὁ αιων των αιωνων) the great incluſive age, the age of the ages; without having recourſe to eternity, of which we can form no conception.

I have already given you in my fourth letter a computation of the æonian periods, which as it advances one ſtep further than *Bengelius's*, does vaſtly exceed his.[a] But let us here follow him and take

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NOTES.

[a] BENGELIUS computes only two articles, viz. αιων αιωνων, and αιωνες αιωνων, as follows:

Αιων, an æon or age being = $2222\frac{2}{9}$ years.

Iſt. Article,—Αιων αιωνων, an age of ages, that is, $2222\frac{2}{9} \times 2222\frac{2}{9}$ is = 4938271.605 years: in which product the rank of the figures (4—3—2—1—0, beginning with the firſt and ſkipping over every alternate figure; thus again alternately, 9—8—7—6—5) is pretty remarkable; but much more ſo that of the

take the loweſt of his numbers for the duration of the æonian kingdom, viz. 4938271.605, &c. (=one æon of æons) and divide this by $7777\frac{7}{9}$, (the age of the preſent world according to this author) and the quotient 634.920 will ſhew that the æonian kingdom cannot be ſuppoſed to laſt leſs than about 635 times as long as this world's duration, ſuppoſing this to conſiſt of $7777\frac{7}{9}$ years. It may indeed, and probably will, be of a prodigiouſly greater continuance, but it muſt be owned that this ſhorter ſpace, a continuance of about five millions of years, will afford time enough to illuſtrate a ſufficient difference between an æonian and a temporary duration; the uſual ſhort tranſit of human life, and an age by angelic computation:

NOTES.

figures in the product of the IId. Article, viz. Αιωνες αιωνων, *i. e.* two æons of æons (two being the loweſt plural) which is double the former article: for an æon being $2222\frac{2}{9}$ and two of theſe making $4444\frac{4}{9}$ $4444\frac{4}{9} \times 2222\frac{2}{9} = 9876543\frac{17}{81} = 9876543.21$: the order of the figures here is ſo conſpicuous that it needs not to be pointed out.

Thus far *Bengelius* proceeds in the calculation: and if you will go on farther, and multiply an æon of æons by an æon of æons, as in p. 73 (where is given you the loweſt number which ſuch calculation will admit of) the amount will be prodigious.

But *Bengelius* ſuppoſes, Οι αιωνες ΤΩΝ αιωνου (*i. e.* αιων αιωνων an æon of æons rendered plural ſeverally by the addition of the plural articles) to be the ſcripture expreſſion for endleſs eternity, and in this caſe all computation is ſuperfluous; ſince no product of finite numbers can equal an infinite duration.

tion: and consequently that these words of the apostle will not want sense, when they tell us, that the momentary shortness of human life will be incomparably exceeded even by the finite continuance of the æonian life.

Indeed that St. *Paul* intends no such thing as eternity in this passage, seems implied in the hebraism in the former clause of it; namely κατ' ὑπερβολην εις ὑπερβολην αιωνιον) which, *Beza* says, means, *æternitas ipsâ æternitate magis æterna*, eternity more eternal than is eternity itself. For that, as say others also, the reduplicated word ὑπερβολη imports excess, and enhances the word (αιωνιος) *æonian* beyond its natural force;[b] as does the word

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The emphatical expressions are certainly to be understood of an extremely greater number of years than the simple one without the articles: but *how much* greater a number, it must be confessed the articles do not determine; possibly they may import some mystical number, concerning which all that GOD intends at present to reveal is, that it is immensely great; and this one should the rather think because the computation of them made in p. 73 is the shortest, or first number, seven of which must go to the constituting one week of these emphatical numbers.

[b] Κατ' ὑπερβολην εις ὑπερβολην *secundum excellentiam ad excellentiam, id est excellenter excellens, ait* Theoph. *sive mire, & supra modum celsum--Sic enim hebræi per geminationem vocis significant vehementiam & superlativum*; *ut* מאד מאד *mad mad, id est valde valde, hoc est supra modum, & plurimum: q. d. incomparabiliter majus*, incomparably greater than, or exceedingly more than. See *Cornelius a Lapide in locum.*

word (מאד) valde among the *Hebrews*, which it is well known forms, by repeating, the higheſt ſuperlative in that language.

And thus the force of this paſſage is—*The momentary lightneſs of our tribulation, worketh for us a glory even more than æonian*, [a glory not only (εις τες αιωνας των αιωνων) to the æons of the æons, but yet ſtill farther to (2 *Tim.* i. 10. ζωην κ) αφθαρσιαν) that life that is even incorruptibility] *wherefore over-looking the things viſible, we fix our eyes upon the things inviſible, ſince the things ſeen are but during this ſhort life; whilſt the things not ſeen are* (καθ' ὑπερβολην εις ὑπερβολην,) *hyperpolically hyperbolically* (i. e. exceeding, beyond hyperbole, that immeaſurable ſeaſon of bliſs, the life) *æonian*; where all our ſufferings ſhall be recompenſed, and ourſelves regaled with abundant conſolations.

According to this import of the words, this text of ſcripture, whilſt it directs us ſeemingly but to the promiſes, gives us at the ſame time a hint that ſhall dilate our thoughts, enlarge our proſpect, and extend our expectations ſtill beyond them; a practice very obſervable in numberleſs paſſages where the *Jews* have their promiſes given them of their earthly *Canaan*.

And ſo this obſervation will admit of the following argument, viz. If (as by the apoſtle's uſe of the above hebraiſm) the word æonian be in his opinion too ſcanty and confined to expreſs the full continuance of the promiſed glory; if this promiſed glory, tho' it be æonian, is yet ſtill more than ſo; then the word æonian muſt import leſs than a real eternity; becauſe what is really eternal cannot

cannot be exceeded or ſurmounted by any additional continuance; becauſe an eternal continuance cannot be eſtimated as leſs durable than the promiſed glory and conſolations purpoſed of GOD for us.

But without regard to this phraſe there may well be, and moſt probably there is, a great natural difference between what we call time as it ſubſiſts in the æonian, and time as it ſubſiſts in our tranſitory life.

We conceive time in this life as conſiſting of ſucceſſive momentary points, a perpetual alteration; poſſibly in the æonian life it may prove to be of a more ſtable nature; yea thoſe tranſitory points of which it now ſeems to conſiſt, may then appear to have been a ſucceſſion of generating and corrupting parts, like the ſucceſſion of animals and plants.

All the things in this world bear the characters of death, but *in the land of the living* it may be otherwiſe; then our time may poſſibly bear the viſible characters of eternity; and afford us a typical repreſentation of that ſimultaneous manner of exiſting, of which we now conceive only by its oppoſite, mutability or tranſitorineſs.

But however this be, certain it is that this text can prove nothing againſt us; becauſe to ſay that the word (προσκαιρος proſkairos) *temporal*, is here ſet in oppoſition to the word (αιωνιος) *æonian*, therefore the word æonian muſt ſignify eternal; is to argue at as high a rate of inconſequence as to ſay the prophet *Daniel* compares the eternal continuance of the throne of the Meſſiah to the duration

duration of the ſun and moon; therefore the ſun and moon muſt endure to eternity.

For as the ſun and moon may laſt to an exceeding length of time, which yet ſhall be ſhort of eternity; ſo may the word æonian import an exceeding length of time, which yet is ſhort of eternity.

And as the reign of an earthly monarch (to which the reign of *Chriſt* is oppoſed) may be incomparably exceeded by the duration of the ſun and moon, without ſuch ſun and moon's enduring eternally; ſo may a temporal life (to which the æonian is oppoſed) be incomparably exceeded by the duration of the æonian life, without ſuch æonian life's enduring eternally.

If I was to ſay that the aerial height of the pic of *Teneriffe* is incomparably exceeded by that of the orb of *Saturn*'s revolution, therefore the orb of *Saturn*'s revolution is the utmoſt ſtretch of all altitude; would this be an inference? Can we conceive no poſſible medium between the very ſublimeſt extremity of all altitude, and the ſummit of the pic of *Teneriffe?* And may not the orb of *Saturn*'s revolution be incomparably higher from us than the ſummit of the pic of *Teneriffe*; and yet at the ſame time as incomparably ſhort of the very ſublimeſt extremity of all altitude?

Thus honeycombs ſeem palaces to bees;
And mites imagine all the world a cheeſe.

LETTER XVIII.

The ſcripture paſſage objected againſt us, from 1 Tim. i. 17. *conſidered.*

TO ——

SIR,

SECT. I.

CHRIST *the king of the æons.*

YOUR ſecond objection to our doctrine is, That the word æonian muſt import eternal, becauſe uſed as one of the characters or attributes of GOD. So 1 *Tim.* i. 17. *And to the king eternal, &c.* But here again the fault is in the tranſlation. In the original we read not *king eternal*, but king of the æons or ages; ſo in the ſyriac (ܠܡܠܟܐ ܕܝܢ &c. ܠܡܠܟܐ ܗܘ) *to the king therefore of the ages, or æons, who, &c.* as alſo we read in the greek (τῷ δε βασιλει των αιωνων) *to the king of the æons, immortal, inviſible, the only God be glory, &c.* So alſo we read in *Pſ.* x. 16. [1]*Jehovah* [2]*is king* [3]*of the æons,* [4]*and beyond* ([1]יהוה [2]מלך [3]עולם ועד). xlv. 7. *Thy throne, O God, is* (עולם ולד) *æonian, and beyond.* And in *Rom.* xvi. 26. *According to the re-*

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velation of the myſtery kept ſecret (χρονοις αιωνιοις) *for æonian ſeaſons; but now is manifeſt by the prophetic ſcriptures, according to the commandment of the æonian God* (αἰωνίε Θεε) ; *made known to all the Gentiles for the obedience of the faith.*

To theſe texts therefore the anſwer is obvious; namely, that *Chriſt* is the very GOD of the æons, and may be called the æonian GOD and King, not on account of his eternal nature, but becauſe he ſhall reign æonianly, as univerſal king; and becauſe he is moſt ſtrictly ſpeaking the GOD of the æonian life; and father of that ſpirit which is to enjoy the æonian life.[c] And alſo becauſe the

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[c] Our LORD is called in *Iſ.* ix. 6. *æonian father*, in *Heb.* xii. 9. *father of ſpirits*, in 1 *Cor.* xv. 45, 47. *the ſecond man*; *the laſt Adam*, *a quickening ſpirit*, [for the firſt *Adam* was intended to be only (*Rom.* v. 14.) *a figure of him that was to come*, namely of the ſecond father.]

Now by being begotten of this ſecond *Adam*, we receive a ſpirit by which we enter the æonian life, otherwiſe called, the kingdom of GOD. See *John* iii. 5, 6. *James* i. 18. 1 *Pet.* i. 23. *John* i. 13.

Without this regenerating ſpirit (*John* iii. 3.) *we cannot ſee the kingdom of God*; for it becomes viſible only by a being born into it, or made alive in *Chriſt*. Therefore ſays St. *John* (1 *John* v. 11, 12.) *God hath given us æonian life, and this life is in his ſon, he that hath the ſon of God hath life, and he that hath not the ſon of God hath not life.*

So then in order to enjoy the æonian life, we muſt be the begotten ſpiritual ſons of the æonian ſpirit, or ſpirit of *Chriſt*; for he only (ver. 20.) *is true God and æonian life.* Rom. viii. 9.

the ages or æons are all under his government and direction.

It has been already obſerved that the æons or ages are portions of duration, working together the will of GOD temporally; that an age may be conſidered as that in time which our ſolar ſyſtem is in ſpace; that as ſpace may comprehend an unknown number of theſe ſyſtems, ſo time may comprehend an unknown number of ages.

That therefore we read in ſcripture of a variety of ages, of ages paſt, and of ages to come, and of this age, and of the next age, and of after ages; but of all theſe *Chriſt* is characterized as the king, ruling and conducting them according to his good pleaſure.

Againſt this acceptation of our preſent text it is objected, that not *Chriſt* but ſatan is called (2 *Cor.* iv. 4.) *the god of this age*, being (*Eph.* ii. 2.) *the ſpirit that now worketh in the children of unbelief*; ſeeing that (1 *John* v. 19. Ὁ κοσμος ὁλος εν τω πονηρω κειται) *the whole world lieth in the wicked one* (or *devil*)[d] Yea that this is ſpoken in contradiſtinction to a future age; when (*Iſa.* xi. 9.) *the earth ſhall be full of the knowledge of the Lord, as*

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[d] There can be no doubt but ὁ πονηρος denotes the devil; ſo it is evidently to be taken in the verſe preceding the paſſage here cited; and ought likewiſe to be ſo rendered in the following; therefore is εν τω πονηρω in this verſe ſet in contraſt to εν τω αληθινω, εν τω Χριστω in the following. Says verſe 19. *The whole*

the waters cover the ſea; when the whole world ſhall be quick and *made alive* (εν τω Χριϛω) *in Chriſt*, as now they lie dead in ſatan. And that ſince all the ages are not under the immediate government of *Chriſt*, neither can it be his true character that he is *the king of the ages*.

To this objection we anſwer that there may be a divine wiſdom in appointing the firſt ages of the world for the portion of the wicked; that ſo theſe, having received their carnal life, and manifeſted themſelves by their works in human nature againſt the day of wrath, which is to happen at the concluſion of the wicked ages; the ages of chriſtian peace and enjoyment, which are to ſucceed, may be undiſturbed by the intermingling of wicked men among the godly.

Alſo it may be anſwered that the wicked themſelves by being the firſt poſſeſſors of humanity, and ſo haſtened to their doom, may be the ſooner prepared for after purpoſes of gathering them in, or ſome of them, among the number of the elect (*Eph.* i. 10.). Moreover that other reaſons, to us impenetrable, may occaſion the wicked to be the firſt ordained to human life.

But

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world lieth in the wicked one, and ſays verſe 20. *We* (who are not of the world) *are in Chriſt*.

And hence it comes to paſs that the world is full of fraud, and violence, and vanity, and wantonneſs, and neglect of GOD, and hypocriſy: whilſt the chriſtian ſhines in truth, and meekneſs, and chaſtity, and light, and piety.

But that however this may be, and however ſatan may ſeem to govern the firſt ages of this world, yet that *Chriſt* is ſtill the inviſible king of all theſe, preſiding in even the worſt of the ages as really, altho' not as triumphantly, as in the good and happy ages. For that all the ages are by him ordained, being made (*Heb.* i. 2.) *by him* (*Col.* i. 16.) *and to him, and for him.* And that the words ὁ βασιλευς των αιωνων are truly rendered *the king of the ages*, and not the eternal king.

We may likewiſe ſuppoſe that as the ages are different and diſtinct members of time, they may afford each their different and diſtinct modifications of life. That therefore that form of life which man now has in this world is ſo often called by the LORD *the now age, this preſent age*; to diſtinguiſh it from that form of life which a ſucceeding age will bring, called by him the next or future age.

In this view of things the meaſure of time as it exiſts momentarily in this world, moſt reaſonably deſerves ſome other term than æon, or age to denote it; and which ſtill our engliſh word temporal will not anſwer; becauſe we underſtand our word time as comprehenſive of the ages; but poſſibly the word (προσκαιρος) proſkairos[c] as uſed among the *Greeks* may have better ſerved this purpoſe. Again,

N O T E S.

[c] The *Greeks* had three words in uſe among them to denote time in its ſeveral gradations, καιρος, χρονος and αιων. By αιων they meant an age, by χρονος a time of conſiderable continuance, and by καιρος

Again, whereas all the ſeveral ſtates and ſcenes of things exiſting in the æonian ſtages may be called nature; and the Logos, who is the GOD of nature, preſides in them all as his father's vice-roy and repreſentative; probably upon this account alſo he, the Logos, may be called *the king of the æons or ages*, and *the God of the ages*, called ſo, I ſay, as a character intended to reveal him to fallen nature.

This is the more probable becauſe our LORD is *viſible* as GOD to the elect only; ſince it is ſaid of them only that they *ſhall ſee him as he is*, i. e. in the glory of his divine nature; and if to others his ſubjects he appears at all, this may be only as their ſupremeſt (אדן) or LORD; and only ſo often and

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a ſhort inconſiderable time. So (*Eph.* vi. 18.) pray (εν παντι καιρω) every part of time. See alſo Dr. *Robertſon*'s tranſlation of *Bengelius's Introduction to the Apocalypſe*: ſo that καιρος and αιων are two extremes of time, having χρονος for their medium; and by this means καιρος and αιων oppoſe each other in a very natural antitheſis. And beſide this, they repreſent, the former, that fleeting tranſitorineſs of which this life conſiſts, the latter that ſteadineſs and ſtability of perduration which our time will probably have in a future ſtate of being; wherein we may preſume it will bear ſome reſemblance of immutability.

Moreover this ſame obſervation holds as good in the ſyriac, as the greek language; the *Jews* having alſo three names to expreſs their time by, viz. (ܥܕܢ) odn anſwered by the greek καιρος; (ܙܒܢ) zbn' anſwered by the greek χρονος; and (ܥܠܡ) olem anſwered by the greek αιων.

and in what manner he in his wiſdom and goodneſs ſhall deem proper.[f]

SECT. II.

Of CHRIST's *æonian kingdom.*

WE believe we have ſhewn ſufficient grounds in our former ſection for admitting that (ὁ βα-

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CHRIST *viſible as the begotten ſon of* GOD, *whilſt inviſible in his internal nature.*

[f] IN proof of this diſtinction, it ſhould be here obſerved that our LORD may be inviſible in his hidden and immutable nature, at the ſame time that he is viſible in both his angelical and human nature.

Altho' therefore he could converſe with *Adam*, and *Noah*, and *Abraham*, and *Jacob*, and *Joſhua*, and *Gideon*, and *Manoah*, and the prophets, viſibly as man with man; without any violence wrought thereby upon their mortal conſtitution; yet was he in his unrevealed nature the glorious GOD himſelf; as ſays St. *Stephen* to the Sanhedrim (*Acts* vii. 2.) *the God of glory* (*i. e.* the glorious GOD, for the *Syrians* and *Hebrews* uſe a genitive ſubſtantive inſtead of an adjective) *appeared to our father Abraham in Meſopotamia, &c.* even that ſame glorious being, who in a different diſplay of himſelf, namely in that glory in which he converſed with *Moſes* upon mount *Sinai*, could not be beheld, as himſelf then declares, (*Exod.* xxxiii. 20.) *thou canſt not ſee my face, for there ſhall no man ſee my face and live* (ver. 23.) *thou ſhalt ſee* (אחרי) *my back parts, but my face ſhall not be ſeen.*

This paſſage is remarkable for its intelligence concerning Jehovah, 1ſt. as importing that at the inſtant

(ὁ βασιλευς των αιωνων) *the king of the æons*, muſt be one of the characters of *Chriſt*, as mediator; but if it ſhould ſeem to you otherwiſe, we think it muſt however be granted that the word æonian cannot, either in our preſent text or elſewhere, be applied to *Chriſt*, or to his kingdom as eternal; becauſe in ſuch application they muſt needs fail of their effect; ſince the terms age and æonian are ſo often uſed in ſcripture, not only in a finite, limited mean-

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of time whilſt (ver. 22.) he covered *Moſes* with his hand in paſſing by him, the divine nature ſhone forth only from the fore parts of his perſonage, leaving his hinder parts viſible. And 2dly in that the perſonage here ſpoken of, was the ſame who (ver. 11.) ſpoke with *Moſes* face to face; and whom *Moſes* calls (*Exod.* xxxiv. 9.) Adni, *my Lord*, and deſires to go amidſt them himſelf inſtead of ſending only an angel (xxiii. 2) and prays to him, *Pardon our iniquity, and our ſin, and take us for thy inheritance, &c.* i. e. is the very Jehovah tempted by the *Iſraelites*, whom St. *Paul* tells us (1 *Cor.* x. 9.) *is the Chriſt*; *and is* (Heb. xii. 29.) *a conſuming fire*; as he is alſo deſcribed, *Ex.* xxiv. 17.

In this view of things it is not difficult to ſuppoſe that at our LORD's next appearance, his viſible perſonage may be adorned with a glory wherein the characters of divine dignity are diſtinguiſhable to his own people (ſee *Matt.* v. 8. 1 *Cor.* xiii. 12. 1 *John* iii. 2.); their conſolation, which yet, as it begins to ſhine forth from him in its genuine luſtre, may become inſufferable to the corrupt beholder, his diſmay and confuſion.

The primitive chriſtian writers ſpeak with great propriety and aſſurance on this point, aſcribing our power of ſeeing GOD to our union with GOD, by virtue of the incorruptible life regenerated in us. So

meaning, as hath been already ſhewn in numerous inſtances: but are ſometimes moreover ſpoken even of inanimate things, ſuch as doors, hills, mountains, &c.

So *Gen.* xlix. 26. *Even unto the utmoſt bound of the æonian hills.* Hab. iii. 6. *He beheld and the æonian mountains were ſcattered.* Pſ. xxiv. 7. *Be ye lift up ye æonian doors, and the king of glory ſhall come in.*

Whereas on the other hand, ſuppoſe only that *Chriſt*'s kingdom is what we, in want of other words to expreſs it, may call temporal; that it began upon earth 1700 years ago; that it will proceed to the end of the world, and long after that, even till to the reſtitution of all things; and at laſt be reſigned into the hands of the father: ſuppoſe this, and ſcripture language will

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Chriſtus, qui in noviſſimis temporibus homo, in hominibus factus eſt, ut finem conjungeret principio, id eſt hominem Deo—etiam hoc concedit iis qui ſe diligunt, ſcilicet videre Deum—Homo etenim a ſe non videt Deum. Ille autem volens videtur ab hominibus a quibus vult, & quemadmodum vult. Videbitur autem & in regno cælorum paternaliter, ſpiritu quidem præparante hominem in filium Dei, filio autem adducente ad patrem; patre autem incorruptelam donante in æternam vitam, quæ unicuiq; evenit ex eo quod videat Deum. Quemadmodum enim videntes lumen, intra lumen ſunt, & claritatem ejus recipiunt, ſic & qui vident Deum intra Deum ſunt, percipientes ejus claritatem. Vivificat autem eos claritas; percipiunt ergo vitam qui vident Deum.—Vivere ſine vitâ impoſſibile eſt; ſubſiſtentia autem vitæ, de participatione evenit: parti-

become clear and consistent; and the terms *æonian* GOD, and *æonian kingdom*, will yield us a pertinent revelation, which they would in no wise do in the vulgar acceptation, since all men know that the one immortal GOD must be eternal King, without the lame help of των αιωνων to declare it.

But that there are many æons or periods to come in which GOD will erect to himself a peculiar and wonderful kingdom, formed upon a conceivable temporal plan; in which GOD will be, in a visible familiar form, the King and GOD of us all; GOD like ourselves, GOD-MAN, GOD accessible, prepared and anointed by his father, with a direct view to us, to be the sensible object of our delight, benediction and interest; and in a manner so aptly and compleatly answering this design,

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cipatio autem Dei est videre Deum, & frui Benignitate ejus. Homines igitur videbunt Deum, & vivent per visionem, immortales facti, & pertingentes usq; in Deum.— Irenæus lib. 4. cap 37.

Ουκ δια το συγγενες ὁρα (*scilicet* ὁ ανθρωπος) τον Θεον, ουδ' ὁτι νους εστιν, αλλ' ὁτι σωφρων κ᾽ δικαιος; ναι, κ᾽ δια το εχειν ὡ νοει τον Θεον.———*Justin Martyr Dialog. cum Tryphone Judæo.*

Likewise, *Origen*, in his comment upon St. *John*, calling our saviour the autoptes, the self-seer of his father, tells us, that GOD is not visible but by him: wherefore, altho' *every eye shall behold* the man *Jesus* as their judge (*Rev.* i. 7.) yet they only shall see him as GOD who are regenerated by him.

deſign, as that it ſhall aſtoniſh, and amaze at the ſame time that it bleſſes, the greateſt and ſublimeſt beings in heaven: this is news as important to man now, as it will be comfortable to him hereafter; a treaſure of hopeful tidings to counterpoiſe his mortifying experience of ſatan's kingdom; which has for ſo long a time, harraſſed and diſtreſſed us, and, like *Pandora*'s fabled box, filled this world with all kinds of evils.

It has been a diſpute among Philoſophers whether love, and goodneſs, and juſtice in GOD, be the ſame in kind as what we call love, and goodneſs, and juſtice in man. But this alſo, at leaſt the ill inferences intended in thoſe who urge it, is utterly invalidated in the knowledge here propoſed of the GOD of ages.

The character of the ſon of GOD as now become æonian, an angelic, viſible, and at length human being, annuls and ſets aſide all the difficulties of this queſtion: in that we know the love, and mercy, and joy, and grief of *Jeſus Chriſt* to have been the love, and mercy, and joy, and grief of a man; as alſo that the love, and mercy, and joy, and grief of the Logos, before he became the man *Jeſus Chriſt*, was the love, and mercy, and joy, and grief of an angel.

So that tho' it ſhould be uncertain what is love, benevolence, and the other attributes of GOD, as they exiſt in his original, and from-eternity divine nature; yet as they were in him the firſt begotten, or viſibly-expreſſed image of the father, from the beginning of the creation; and as they are now found in the bleſſed GOD-

begotten man, or humanly-expreſſed image of the father, ſince the incarnation; we can form as adequate conceptions of them, as of any thing whatever belonging to human nature.

We can therefore now have no doubt but that the love, and goodneſs, and mercy, and fidelity, which are the objects of our hope and dependence in GOD, are truly and identically the ſame as what we experience in our fathers, or friends, or benefactors: and this point diſcovered muſt ſurely prove a moſt plentiful ſource of comfort and ſatisfaction to every diſcreet and conſiderate mind.

Thus then the believing heart is able to triumph in hope, and pray with eagerneſs *thy kingdom come*, not only as for an inconceivable and inſenſible good; but for a good the object of his thoughts and deſires; and for a friend who at the ſame time that he is GOD, is alſo a man like himſelf, even that affable, benevolent, harmleſs LORD, whoſe hiſtory he reads in the bible; who fed the fainting multitude, was kind to publicans and ſinners, gave to every one that aſked of him, wept with thoſe that mourned, and bore the contradiction of ſinners: I ſay in theſe reflections it will alſo be a conſiderable circumſtance to a man's comfort that the kingdom of *Chriſt* is *itſelf* likewiſe to continue thro' ages and periods numberleſs, yea vaſtly beyond all the limits of his ſcanty comprehenſion and wiſhes; and yet then even after all, and after himſelf is rendered a ſubject of divine fulneſs, that it is ſtill to be ſurrendered up, by the gracious king of it,

ſecurely

ſecurely into the hands of his father, GOD of all, who is (1 *Cor.* xi. 3.) *the head of Chriſt, even as Chriſt is the head of every man.*

But criticks and philoſophers catch and faſten upon ſcripture texts of this kind to prove their theological ſyſtems of divine attributes; (a purpoſe which the ſacred writers never had in view) and being not ſerved in them to their content, wonder that the holy penmen ſhould expreſs themſelves in terms ſo vague and diſatisfactory; while to an unvitiated evangelical taſte, ſcripture terms appear to be moſt critically choſen and beſt accommodated to truth and reality.

LETTER XIX.

The ſcripture paſſage objected againſt us, from Matt. xxv. 46, *conſidered.*

TO ——

SIR,

THE objection againſt our doctrine, which will be the ſubject of my preſent letter, is the moſt commonly made of all, and I think as inconcluſive as any. We find it in *Matt.* xxv. 46. *And theſe ſhall go away into æonian puniſhment, but the righteous into life æonian* (αἰώνιον).

Having ſhewn at large that the æonian life is not properly termed an eternal life, ſince it will have its temporary periods; and ſince the æons themſelves, of which that life conſiſts, are creatures; diſtinct parts or portions of time; as every grain of ſand is a diſtinct part or portion of matter; the meaning of this text is obvious; namely that the *æonian life* will be the joy of the righteous; while the æonian puniſhment and its conſequence *death*, will be the curſe of the wicked.

And

And herein is the difference between the righteous and the wicked, that the one ſhall rejoice in the æonian kingdom of GOD; the other mourn and bewail himſelf æonianly; the one ſhall ſuffer, and be baniſhed the preſence of the Theanthropy (εις τον αιωνα) æonianly; the other ſhall be happy, and with *Chriſt* in his kingdom (εις τον αιωνα) æonianly, or to the æon.

For ſays the ſcripture, *Gal.* v. 21. *The workers of laſciviouſneſs, wrath, envyings,—ſhall not inherit the kingdom of God.* Mark iii. 29. *He that blaſphemeth againſt the Holy Ghoſt* (εκ εχει αφεσιν εις τον αιωνα αλλ' ενοχος εστιν αιωνιε κρισεως) *has not forgiveneſs to the æon, but is liable to æonian judgment*, even as *Sodom* and its adjacent cities being deſtroyed by fire, *ſuffer* (as St. *Jude* tells us, ver. 7.) *the vengeance* (πυρος αιωνιε) *of æonian fire*; whilſt thoſe who are in the paradiſe of GOD, ſhall be æonianly happy, in whoſe bleſſed regions (*Rev.* xxi. 27) *there ſhall in no wiſe enter any thing that defileth, neither whatſoever worketh abomination, or maketh a lie.*

But how does any thing here ſaid, prove that the puniſhment of the wicked ſhall be eternal? there is nothing of eternity ſo much as hinted at; the whole ſpoken of as hereby promiſed, is an æonian life, a life in the ſecular kingdom of *Chriſt*; and the whole ſpoken of as hereby threatened, is the æonian death, or ſecular puniſhment of the damned: *theſe ſhall go away into the æonian puniſhment, the righteous into the æonian life.*

But you ſay, how then can you prove the eternal happineſs of the ſaints? This is eaſy to be done,

done (tho' not from the paſſage before us, no ſuch doctrine being there taught, yet), from the many other ſcripture paſſages[g] where the immortal bleſſedneſs of chriſtians is expreſſly declared.

The æonian life of chriſtians ariſes from a principle of immortality in them, which they derive from *Chriſt*, and which will alſo carry them thro' all the æons into eternity: but the wicked, not having this principle in them for the power of their exiſtence in the æonian periods, will be in a ſtate

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N O T E S.

[g] Such are the following, 1 *Theſ.* iv. 17. *Then we who are alive, who are left, ſhall be caught up together with them in the clouds to meet the Lord in the air, and ſo ſhall we be for ever with the Lord,* (παντοτε, for ever, *i. e.* as long as the LORD lives) according to what our LORD ſays, *John* xiv. 19. *Becauſe I live, ye ſhall live alſo,* ὁτι εγω ζω (in the preſent tenſe) καὶ ὑμεις ζησεσθε (in the future tenſe) for the life of believers is in conſequence of the life of *Chriſt*, their life is not in themſelves, but in him its fountain, ſee *John* vi. 57. Again, 1 *Cor.* xv. 53. *This corruptible muſt put on incorruption,* (αφθαρσιαν) *and this mortal muſt put on immortality* (αθανασιαν) 1 Pet. i. 3. *Bleſſed be God the father of our Lord Jeſus Chriſt, who hath begotten us again—to an inheritance incorruptible* (αφθαρτον) *and undefiled,* (αμιαντον) *and that fadeth not away* (αμαραντον) *reſerved in heaven for you.* Luke xx. 34—37. *But they who are accounted worthy to obtain that æon, and the reſurrection from the dead, neither marry nor are given in marriage; for neither can they die any more; for they are equal to angels, and are the children of God, being the children of the reſurrection.* So 1 *John* iii. 2. *Phil.* iii. 21. and many other places.

a ſtate of miſery, whence will inſue their corruption, and finally death.

A late writer, not obſerving this, labours to prove the eternity of hell torments by the following argument.

" The puniſhment of the wicked will not be-
" gin 'till the laſt day of this world (gr. αιωνος,
" æon, or age); but at the laſt day of this world,
" time ſhall be no more; therefore the puniſh-
" ment of the wicked will not begin till time ſhall
" be no more. But puniſhment which is not in
" time muſt be in eternity; and what is in eter-
" nity muſt be eternal."

Before I can give a full and more direct anſwer to this gentleman's argument, I muſt firſt deſire him to tell me what he means by the time which is to be no more after the laſt day of this world, (*i. e.* æon); and what he means by the eternity which will ſucceed the time to be no more; poſſibly we differ chiefly in terms. And in the mean while I ſhall obſerve,

1ſt. That the end of this preſent æon, and the day of judgment thereupon, will conclude our preſent emphatical age, or æon, of proſperous wickedneſs.

2dly. That this great age or æon concluded, a ſucceeding age will enſue wherein dwelleth righteouſneſs.

Now during this ſecond great age, the age of righteouſneſs, the wicked will ſuffer deſtruction together with ſatan and his angels, while the righteous will rejoice in life æonian together with their brethren the holy angels; and therefore is this

ſecond æon called the æonian life to the righteous, and the æonian death to the wicked.

But our philoſophical notions of time or eternity are in no wiſe concerned in theſe events. If by time be meant the portion of duration which is divided and diſtinguiſhed by a ſucceſſion of occurrences, as we now meaſure it by the motion of our ſun or moon or earth; it affects our point as little to ſay that, after the laſt day, duration will be no longer meaſured by the revolution of planetary worlds; as to ſay that it will be no longer meaſured by the motion of a clock.

And as to eternity, if thereby be meant (as it ſeems to be by the above ſaid late writer) endleſs duration; I know not how to diſtinguiſh ſuch endleſs duration from time, otherwiſe than as a man would diſtinguiſh between the middle part of a chain which he holds in his hands, and its inviſible length which the utmoſt ſtretch of his eye-ſight muſt reach after in vain.

However, without inſiſting upon the true notion of this word, it happens that eternal life in the forementioned acceptation of it, is not the life intended in the terms of the paſſage before us; becauſe St. *Paul* declares of *Chriſt*'s kingdom as mediator that it ſhall have an end; and ſo the promiſe here made to the righteous is their ſhining forth in a kingdom that is to have an end; but their ſhining forth therein, is their life therein.

The earth is ſaid by *Solomon* (*Eccleſ.* i. 4) *to endure* (לְעוֹלָם) *æonianly*, which our engliſh bible renders *for ever*, in conformity to the ſeptuagint, which tranſlates this word by εις τον αιωνα; yet notwith-

withſtanding this, we have no doubt but that the earth in due time, ſhall arrive to its end: and in like manner when the æonian kingdom of the chriſtians glory in *Chriſt* ſhall have arrived to its period, then will their life in this kingdom be likewiſe arrived to its period; and being ſo, will be changed, together with this kingdom, into a life of divine fulneſs (*Eph.* iii. 19. 1 *Cor.* xv. 28.) of which we can only ſay (*Eph.* v. 32. το μυςηριον τȣτο μεγα εςιν) *This is a great myſtery.*

But beſides even all this, it ſhould be here farther obſerved, that there is no ſuch ſcripture text as that on which the above-mentioned gentleman reſts his argument, viz. "*there ſhall be time no longer,*" for (*Rev.* x. 6.) χρονος ȣκ εςαι ετι, ought to be rendered, *there ſhall be not even a chronos* (i. e. the term 1111 years ſhall not be expired) before the fulfilling of theſe events predicted. See Dr. *Robertſon*'s tranſlation of *Bengelius's preface to the apocalypſe.*

And thus the argument above-mentioned looſes its force. The laſt day of this æon will not be the laſt day of this world: the laſt day of this world may not be the laſt day of time: the puniſhment of the wicked will begin in time: and ſome things which exiſt in eternity, may (for all that we know to the contrary) be notwithſtanding in themſelves temporal.

But it is indeed an important inquiry concerning the kingdom of *Chriſt*, who ſhall, and who ſhall not enjoy that glory which is to be diſplayed in it; and of this we read (1 *Cor.* vi. 9, 10, 11.) *Neither the unrighteous, nor fornicators, nor adulterers, nor drunkards, nor railers, nor extortioners,*

ſhall inherit the kingdom of God: and ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified, in the name of the Lord Jeſus Chriſt, and by the ſpirit of our God.

Moreover, becauſe no wicked perſon can inherit the kingdom of GOD; when a man becomes a believer, he is waſhed with pure water [*Heb.* x. 23. (ὕδατι καθαρῷ) *Ezek.* xxxvi. 25. (מים טהורים) *John* iii. 5.—xiii. 8.—xix. 34. 1 *John* v. 6.] he is ſanctified (*Tit.* iii. 5.) *by the waſhing of regeneration and renewing of the Holy Ghoſt.*

But every man unwaſhed, unſanctified, uncleanſed, will moſt ſurely find himſelf an inhabitant of outer darkneſs, in company with other abandoned creatures, *where ſhall be weeping and gnaſhing of teeth.* Where tyrants will domineer cruelly beyond conception, and of whom the tyrants of this world are but faint repreſentatives. There will the gay, the careleſs, the luxurious, the infidel, be ſhocked at the multitudes devoted to the power and barbarity of thoſe regal ſpirits, whom they here deem'd as bugbears. Theſe bugbears will there appear dread authorities; and ſuch as may probably know how to avail themſelves of the wretchedneſs of their vaſſals. Then will the loſt ſoul experience too late the conſequence and importance of his tranſactions in this world; when his every work will have its natural effect, and he ſhall find nothing loſt or forgotten of all his impieties and and perverſeneſs.

And the thus condemned, who (*John* v. 40.) would not *come unto the Lord that he might have life*, muſt thus abide alſo in outer darkneſs; 'till

a tedious

a tedious and woeful experience ſhall horribly manifeſt his diſtreſs, and the morning of a long-ſome night ſhall reveal to him his relief; 'till the lingering day of his viſitation draweth near; and (*Acts* iii. 19.) *the time of refreſhing ſhall come from the preſence of Jehovah:* 'till (as a ſhip-wrecked and deſpondent mariner graſps at a projecting rock, which the returning dawn preſents him as but juſt within his reach) he ſhall gain a ſight of that true cleanſer who alone has the pure water. For ſtill, the LORD can cleanſe him, from all his filthineſs, and from all his iniquity, with the waſhing of water, by the word of the æonian goſpel; (1 *Tim.* ii. 6.) *to be teſtified in due time* (καιροῖς ἰδίοις).

Moreover when a people are cleanſed, it imports nothing that they have been filthy; they have the ſame right to enter into the kingdom of GOD as their elder brethren. *Iſ.* lxi. 3. *Jehovah will give them beauty for aſhes, the oil of joy for mourning, and the garment of praiſe for the ſpirit of heavineſs; that they may be called the trees of righteouſneſs, the planting of Jehovah.*

And in this regard of them thoſe words of our LORD may have a prophetical proſpect, which we read *John* v. 25. *The hour is coming* (that is ſtill to come) *and now is* (that is however in one reſpect really preſent) *when the dead ſhall hear the voice of the ſon of God, and they that hear ſhall live:* for (ver. 21) *the ſon quickeneth whom he will.* So *Eph.* ii. 1, 5, 6. *And you hath he quickened who were dead in treſpaſſes and ſins: even when we were dead in ſins hath he quickened us together with Chriſt, and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.* The

The *Jews* are a type of the gentile church, and with regard to their calling moſt eminently ſo. When now our LORD's death drew near, we obſerve him denouncing his judgments upon *theſe* as follows; *Mat.* xxiii. 37—39. *O Jeruſalem, Jeruſalem, I would have gathered you—and ye would not. Behold your houſe is left unto you deſolate:* and then cloſing their doom with thoſe memorable words, *for I ſay unto you, ye ſhall not ſee me henceforth, 'till ye ſhall ſay, bleſſed is he that cometh in the name of the Lord.* But were the *Jews* (*Exod.* xix. 5) *a peculiar treaſure unto Jehovah above all people?* So are the *Chriſtians:* Were the *Jews* (*Rom.* xi.) cut off from their olive-tree for unbelief? The *Gentiles* will alſo be cut off for unbelief, *John* xvii. 2, 6: Will the *Jews* be again ingrafted into their original ſtock? They will, and that too for the remarkable reaſon given us *Rom.* xi. 29. *becauſe the gifts and calling of God are without repentance*; becauſe (*Rom.* ix. 6) *the word of God muſt have effect.* But if for this reaſon the reprobate *Jews* have their day of viſitation and glad tidings to expect; why may not the reprobate *Gentiles* alſo found upon the ſame reaſon a like expectation of ſome future ſeaſon in the inconceivable ſtretch of ages, in the unfathomable depths of time; when, what Jehovah ſays of his returning *Iſrael*, may likewiſe be applied to his returning *Gentiles?* Ezek. xvi. 62. *Then thou ſhalt remember thy ways and be aſhamed.—and I will eſtabliſh my covenant with thee, and thou ſhalt know that I am Jehovah, that thou mayſt remember and be confounded, and never open thy mouth any more becauſe of thy ſhame, when I am pacified towards thee for all that thou haſt done.*

LET-

LETTER XX.

The ſcripture paſſage objected againſt us, from Eph. iii. 10---. *conſidered.*

TO ——

SIR,

SECT. I.

THE text, the ſubject of my preſent to you, will again prove no argument againſt me, but as it ſtands in our engliſh teſtament, where we read it (*Eph.* iii. 10—.) *That now unto the principalities and powers in heavenly places, might be made known by the church the manifold wiſdom of God, according to the eternal purpoſe which he made in Chriſt our Lord.*

You here object that the word *eternal*, uſed with the word *purpoſe*, muſt ſignify eternal in the uſual meaning of that term, becauſe (as you ſay) the purpoſe of GOD muſt be eternal in ſuch comprehenſive meaning of that term.

Now

Now altho' this is by no means to be granted you; and altho' the above paſſage has its anſwer from what has been already urged; I ſhall rather object to it as miſ-rendered; not for want of a ſufficient reply to what you have advanced, tho' the true rendering had been æonian covenant, but becauſe the giving a juſt conſtruction to a text is always the preferable work.

In greek we read it κατα προθεσιν των αιωνων ην εποιησεν, which is litterally thus, κατα θεσιν ην εποιησεν προ των αιωνων, in engliſh, *according to the purpoſe which he made before the ages or æons began*; agreeable with what we read *Heb.* i. 2. where our ſaviour is ſaid to have *made the æons*, and in 2 *Tim.* i. 9. προ χρονων αιωνιων) *before the æonian ſeaſons:* the like to which we alſo read, 1 *Cor.* ii. 7. *We ſpeak the hidden wiſdom which God pre-ordained* (προ των αιωνων) *before the ages or æons began.*

This hidden wiſdom of GOD is the myſtery of his love to ſinners in *Chriſt Jeſus*, and has probably been opening and unfolding gradually and in parts, long before the foundation of this world; as it has, ſince the fall, been alſo gradually opening to man.

During the antidiluvian æon it became the ſubject of human ſpeculation in the promiſe of a redeemer to be revealed in the ſeed of the woman; a promiſe which, tho' it may appear dark to us, yet to the ſpiritual ſouls of thoſe times, ſuch as were *Job* and *Eliſha*, afforded a moſt deſirable and bright proſpect of comfort.

In the following æon, the æon of the law, it was farther repreſented to the choſen people of GOD,

GOD or to his then church, by typical ceremonies, rites and ſacrifices, and in the perſons of holy men, as we read thro' all the old teſtament.

Again in the following age, the now goſpel æon, it is declared to us in a ſtill more circumſtantial and ſublime manner; the which a ſucceeding æon will in all likelihood illuſtrate to the intire ſatisfaction and joy of all true believers.

This gradual and progreſſive diſcovery of *Jeſus Chriſt* is appoſitely deſcribed in the firſt paragraph of the epiſtle to the *Hebrews*, chap. i. 1. ܠܥܠ[1] ܟܕ[2] ܡܬܟܠܡ[3] ܒܟܠ[4] ܐܝܟ[5] ܕܡܠܐ[6] ܠܐܠܗܐ ܠܐܒܗܬܢ[7] ܒܝܕ[8] ܢܒܝܐ[9] ܒܟܠ[10] ܙܒܢ[11] ܐܚܪܝܢ ܒܝܘܡ[12] ܗܕܐ[13] ܡܠܠ[14] ܒܢ[15] ܠܢ[16] ܒܒܪܗ[17] ; ܕܫܪ[18] ܠܟܠ[19] ܕܒܪ[20] ܐܝܟ ܕܒܗ[21] ܐܦ[22] ܥܒܕ[23]) [1]*In all* [2]*parts* (or portions; gr. πολυμερως in ſeveral parcels) [3]*and in all* [4]*ſimilitudes* [6]*God* [5]*ſpake* [10]*in times paſt* [7]*with* [8]*our fathers* [9]*by the prophets*; [11]*moreover in theſe* [13]*laſt* [12]*days* [14]*he ſpake* [15]*with us* [16]*by his ſon*, [17]*even him whom* [18]*he has appointed* [19]*heir* [20]*of every thing*, [21]*and by whom alſo* [22]*he conſtituted* [23]*the* (olema) *ages or æons.*

Now to the conſtruction here given to this paſſage in *Eph.* iii. 10, 11. the ſubject of my preſent to you, the ſyriac teſtament anſwers ſtill more ſuitably (ܕܐܬܝܕܥ[1] ܗܟܡܬܐ[2] ܣܓܝܐܬܐ[3] ܕܐܠܗܐ[4] ܠܫܘܠܛܢܐ[5] ܕܥܒܕ[6] ܗܘ[7] ܕܐܬܪ[8] ܗܘ[9] ܠܟܠ ܕܪ[10] ܕܐܬܝ[11] ܘܐܦ[12] ܥܒܕ[13] ܠܗ[14]) viz. [1]*That* [4]*the wiſdom* [5]*of God* ([6]abounding with [7]variety) [8]*which he had* [9]*ordained* (or prepared) [10]*from* (i. e. before or for) [11]*ages* [12]*and produced*

(or effected) [13]*in Jeſus* [14]*our Lord*, [3]*might be known* [1]*thro'* [2]*the church*, viz. to all intelligent beings.

This wiſe contrivance therefore of GOD is not called by the apoſtle eternal; but a wiſdom or wiſe plan, prepared only, for ages or æons before, of GOD, and produced or effected in his ſon *Jeſus Chriſt*.

And what the apoſtle intends to tell us in this ſcripture paſſage, is only that GOD before the ages began, had formed a plan or purpoſe in *Chriſt*, for the diſcovery of his manifold wiſdom to the principalities and powers in heaven; that in purſuance to this plan, ſuch diſcovery ſhould be made to them by or thro' the church; and that, in order hereto, himſelf is ſent to preach the unſearchable riches of *Chriſt*; and *Eph.* iii. 9. (φωτίσαι πάντας) *to enlighten all* (intelligent creatures)[h] τις ἡ οικονομια τε μυστηριου ſo as to ſee) *what is that myſterious œconomy which till then had been a ſecret hidden in God* (απο των αιωνων ܡܢ ܥܠܡܐ *a ſeculis) from the very beginning of the æons*, or celeſtial ages.

SECT.

NOTES.

[h] Had man only been here intended in the word (πάντας) all, the reading would had been πάντας ἀνθρώπους, whereas it is only (πάντας) all; *i. e.* all the intelligent creatures of GOD.

SECT. II.

The æonian purpoſes of God more largely illuſtrated.

IT ſeems that without revelation no force of created thought or intellect could have deviſed the aſtoniſhing things of GOD; that angels muſt learn their LORD by man; that it is thro' us they diſcover rightly who is the author and what the end of created exiſtence; that we are the ſecondary offſpring of the living GOD; that the unbeginning ſource of being has a ſon like himſelf, whom it is his purpoſe to honour; a ſon begotten into a diſtinction from himſelf; begotten into that form and nature of which angels and men are the likeneſs, and juſt copy; and that he is characterised by the name Logos or word.

It is from revelation they learn that by the Logos all the creatures were made, and nothing made without him; that they were made *(Col.* 1. 16. εν αυτω) *in him* (δι αυτε) *by him*, and (εις αὐτον) *for himſelf*; and that this Logos our common creator can love us his creatures even unto death.

It is by means of us that they ſee him now both Logos and man, as St. *John* alſo ſaw him *Rev.* xix. 13. *man cloathed with a veſture dipt in blood*, yet ſtill retaining his firſt name Logos or the word of GOD; that they ſee him as Logos-man the ſupport of all things; for *(Heb.* i. 3.) he (who *when he had by himſelf purged our ſins, ſat down at the right hand of the high majeſty)* is the perſon alſo *upholding all things by the word of his power*;

power; and of whom it is ſaid (*Acts* xvii. 28) *He is not far from every one of us, for in him we live, and move, and have our being.* And doubtleſs they muſt conceive moſt delightful ſpeculations from what they read in *Col.* ii. 9. viz. that *in him* (this our common æonian father) *dwelleth the fulneſs of God* (σωματικως) *bodily.*

And as our LORD is now, ſo will he continue to be ſeen, admired, adored, for millions of ages or æons, preſiding over his univerſe of creatures in one conſtant character of Logos-man; being thro' all his natures the ſingle genuine ſon, and (μορφη Θεου) *form of God.*

This is that lovely glorious object of all the holy ſcriptures, the wonder of the univerſe, whom the father alone can truly know, his only begotten our Jehovah LORD.

As the ſun in its firmament has a body, a body locally ſituated and circumſcribed, which notwithſtanding can diffuſe from its habitation the beams of its preſence and energy, thro' all its firmaments; and fill the whole of its domains with its ownſelf, even beyond ſaturn's orb, the verge of its empire and influence: ſo, but in an infinitely tranſcendent manner, the Logos-man from his throne in the heavens (*Prov.* xv. 3) *has his eyes in every place beholding the evil and the good.* Pſ. xxxiii. 13. *He looketh from heaven and beholdeth all the ſons of men; from the place of his habitation he looketh upon all the inhabitants of the earth*; alſo he is (*Heb.* iv. 12) *a diſcerner of the thoughts and intents of the heart:* as ſays *Job* (xxxi. 4) *Doth he not ſee all my ways and count all my ſteps?*

And

And as he always ſees us all, ſo by ſome way of effluence, or otherwiſe inconceivably to us, he moreover from his fulneſs communicates of his preſence, his virtue, his glory, his life, to all the millions of ſaints received into the extenſive plains of paradiſe; whoſe happineſs is his preſence, and who therefore behold his glory continually. And yet at the ſame time,

" His genial parent rays beſtow
" Life and light on us below."

He nouriſhes no leſs his people on earth perſonally and ſeverally with ſuitable reliſhes of himſelf. Nor theſe alone, ſeeing his omniſcience comprehends, in one illimited, perpetual, ſimultaneous proſpect, every circumſtance of every individual being in and thro' every individual world.[i]

Great is the difference between a man (*i. e.* the offſpring of a man) and a worm (*i. e.* the off-

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N O T E S.

The divine attributes in CHRIST.

[i] WE acknowledge that the viſible perſon of *Chriſt* is not in itſelf omnipreſent, but of local and circumſcribed preſence: its glory is however diffuſed thro' all his kingdom.

It will be acknowledged alſo that the ſpirit with which the perſon of *Jeſus Chriſt* is moſt intimately united, whoſe virtues and excellencies it enjoys, and who is immenſe, omnipreſent and infinite; can communicate to that perſon the efficacy of its attributes, ſuch as its power, knowledge, &c. as truly and univerſally, as an human ſoul can communicate to the inert body which it inhabits, the uſe of all its ſeveral powers and faculties.

offspring of that ſtupid animal). But the difference here, you ſay, is in kind, and that a worm differs in kind, is in kind a creature different from a man.

This however obſerved, may illuſtrate the perſonal difference between a man, the ſon of GOD, and a man, the ſon of a merely human creature.

Jeſus is in kind, as we are, perfect man; *i. e.* as to his natural form and conſtitution altogether like one of us. But he exceeds us all in the *poſſibilities*

NOTES.

It is by means of the ſoul, that the bodily eye diſcerns (or is capable of any ſenſations from) diſtant objects. As ſays *Anſelm*,—*Tota ſenſatio eſt in anima; cum enim oculo videmus, aure audimus, manu tangimus; ipſa viſio, auditio, & tactus perceptio non eſt in oculo, aure, manu, ſed in anima. Non enim corpus, ſed anima eſt quæ per oculum videt, per aures audit, ſentitq; per manum.* But ſince the divine nature may be eaſily conceived as that in the perſon of *Chriſt*, which the ſoul is in the bodily organs; we may likewiſe conceive that by means of this union, *Chriſt* can know all things, and ſee and act and do all things every where, as if he were every where perſonally preſent.

Yea we find that, even while in his mortal ſtate, our LORD diſcerns (ſee *Mat.* ix. 4.—xii. 14, 15. *Mark* ii. 8. *Luke* ix. 46, 47. *John* ii. 24, 25.—vi. 61, 64.) the thoughts and reaſonings of all about him: (ſee *John* iv. 17, 18. *Luke* xiii. 16.—xix. 5.) the names and circumſtances of every one he ſet his eyes upon: and (ſee *John* i. 48.—xi. 11, 14.—xxi. 6. *Matt.* xvii. 24.—xxi. 2.) every occurrence that happened in diſtant places.

ſibilities of his humanity, and the *excellencies* of his human capacities.

As the body of a man muſt have a conſtitution, proportion, and fitneſs for the ſoul which is to inhabit it; ſo the body of *Chriſt* muſt have had a conſtitution, proportion and fitneſs for the ſoul inhabiting it; and hence it is eaſy to conclude that this body muſt have had (what much farther exceeds ours than a man exceeds a worm) a ſuſceptibility of GOD. Our LORD's body, as to the *powers and ſuſceptibilities innately given to be unfolded* in it, may have excelled the bodies of his brethren, much farther than theirs exceed the meaneſt animal.

As his native capabilities as an *angel*, muſt have have been more than equal to all thoſe of all the millions of angels that are or can live; in like manner his native capabilities as a *man*, muſt have been more than equal to all and every the endowments of all and every man that can be produced. No creature can have any excellency or ſpecific virtue in him but what muſt have pre-exiſted in *Chriſt*. Pſalm xciv. 9.

Being alſo declared to be in the Boſom of his father, we can have no doubt but our LORD inherits the whole of his father in real life; and thereby ſhews forth to his creatures in his own perſon an omniſcience, omnipreſence, and omnipotence, like to, ſimilar with, the copy of his holy father's. For the father reveals him to the univerſe as his one genuine image; that ſo, *John* ver. 23. (παντες) *all ſhould honour the ſon, even as they honour the father*. Wherefore ſays St. *Paul*, (Col.

(Col. ii. 3.) in our LORD *are hid all the treasures of wisdom and knowledge; he is* (1 Cor. i. 24.) *the wisdom of God, and the power of God.*[k]

SECT. III.

WHAT we have advanced concerning *Christ* in the foregoing section, is, I think, very conceivable, but what follows exceeds *indeed*

NOTES.

The omnipresence of CHRIST *defended.*

[k] A sneering philosopher here eagerly opposes us. Says he, "*Anima Christi est finita, nec omnium rerum,* "*nec distinctissime conscia.—Corpus pariter est finitum.* "*Ab aliis atq; aliis substantiis necessario longius distat,* "*nisi corpus finitum ex corpore finito tollas.—Finitum* "*non est capax infiniti—infinitum nequit a finito limi-* "*tari.*" That therefore the doctrine of the universal presence of *Christ*, can be only an enthusiastical fancy.

But these maxims affect not our point. We allow that (*infinitum, qua infinitum, nullos admittit limites*) "infinity as such admits of no limits" that therefore as to a physical capacity, these assertions may be true; yet this argues not but that *Christ* thro' his eternal spirit, a simple uncompounded nature, may be intimately present with all his creatures; and exercise his wisdom, and knowledge, and power upon every individual; as the eye may be said to be present with whatever it can see.

Presence is that relation whereby one person may see and act upon another, without any preparation thereto, and in this sense *Christ* may be said to be every where present.

deed our wiſdom. Our LORD tells us (*John* v. 26.) *As the father hath life in himſelf, ſo hath he given the ſon to have life in himſelf.* For thus the ſon of GOD becomes the image of his father even in his independency. Becauſe to have life in himſelf is to have it without continued derivation of it from another: and ſince the father is ſaid to have

NOTES.

The ſun cannot ſhine thro' a cloud, neither thro' any other opaque body, and hence comes darkneſs, ſaid to be from the ſun's abſence: but neither clouds, nor worlds, nor diſtances can exclude the power of *Chriſt*'s viſion; all things are alike tranſparent to him *Heb.* iv. 13. *Neither is there any creature that is not manifeſt in his ſight, but all things are naked and open to the eyes of him* (v. 14. this great high-prieſt) *with whom we have to do.* As ſays the *Pſalmiſt* (xc. 80.) *Thou haſt ſet our iniquities before thee, and our ſecret ſins in the light of thy countenance.*

Alſo as the eye can comprehend the magnitude of the ſun, without extending itſelf to the ſun's dimenſions; ſo may the human capacity of *Chriſt* comprehend the whole of his creation, altho' his viſible perſon be leſs than that of many of his creatures.

But as to the mere act of viſion, we find that even chriſtian men may be enabled to extend this thro' all interpoſitions. Thus not only the loſts and roof of the *Sanhedrim* chamber were tranſparent to *Stephen*, when he ſays (*Acts* vii. 56.) *Behold I ſee the heavens opened, and the Son-man ſtanding at the right hand of God*; but diſtance itſelf (which obſcures all things) and in its greateſt extent, loſt its effect to his eyes now ſtrengthened, by the ſpirit which was in him, to behold his LORD in the higheſt heavens.

given him thus to have life in himſelf, *that other* from whom he is poſſeſſed of life without continued derivation of it, is the father.

So that his life in himſelf is a life which he poſſeſſeth without continually deriving it from the father. But to have life in himſelf without continually deriving it from the father, is to be a living GOD in himſelf.

So then the Logos-man is a living GOD, the fulneſs of all what his father is, exhibited even to independency itſelf; exhibited fully, expreſſly, viſibly, and (σωματικως) bodily, in the preſence of *Chriſt*. And thus we arrive at the true import of the terms æonian GOD, æonian father. And, for the manifeſting of him in the man *Jeſus*, the text we treat of tells us that *God, before the æons began, had formed his purpoſes.*

What vaſt truths are theſe! and how contemptible is the wiſdom of the learned, compared with them; *Cogito ergo ſum*, ſays the philoſopher, " I " think therefore I exiſt:" but to the ſtudious in the ſcriptures, learning there the great and intereſting revelations of the decrees of GOD, and their high value in the realms above, ſuch talk is too trifling to excite their notice.

And as are the myſteries of things above, ſo are likewiſe the myſteries of things on earth, diſcoverable only by what revelation affords us concerning our LORD and his æonian purpoſes, of which our text ſpeaks.

If you aſk the philoſopher, Why is the pious man deſpiſed and miſerable; the vicious man honourable and triumphant? why can the tyrant torment

torment and oppreſs, while the innocent man muſt languiſh under his oppreſſion and cruelty? or why ſhould an omnipotent and an omnipreſent GOD hear the blaſphemer daily inſult him with impunity? or afford his avowed enemies the ſtrength to reſiſt, and faculties to countermine his declared will?—With all his wiſdom, this your wiſe man can no more account reaſonably for ſuch phœnomena, (altho' his daily experience) than for the time and manner and circumſtantials of his exiſtence.

But the goſpel rightly underſtood, at once clears up theſe difficulties: hereby we find that we are creatures made, not for ourſelves but, for the pleaſure and deſigns of the ſon of GOD; that the beſt and devouteſt of men are notwithſtanding ſinners: that they ſuffer however with deſign; for that not an hair ſhall fall from their head but by permiſſion of their heavenly father.

That as to the careleſs and voluptuous part of mankind, they are happy and proſperous in this life, becauſe their day of trial is reſerved for the other; becauſe they have a doom to ſuffer before the work of divine love will take place with them, or the chriſtian calling to the divine life be heard of by them; for that (*Mat.* xiii. 15) *their heart is waxed groſs, and their ears are dull of hearing, and their eyes they have cloſed, leaſt they ſhould ſee with their eyes, and hear with their ears, and ſhould underſtand with their hearts, and ſhould be converted, and I* (ſays our LORD) *ſhould heal them.*

And that as to the barbarians among mankind, and ſons of belial, theſe can now blaſpheme and

perſecute without controul, becauſe gehenna is provided for them, where every tyrant will be conſigned to the fury of the tormentors (*Matt.* xviii. 34) who will gratify their appetites of cruelty, in making each, according as he hath been mercileſs, a ſpectacle of torture and wretchedneſs.

Yea and if even gehenna will not ſoften the reprobate, there is yet laſtly a lake prepared for the devil and his angels, which will however not fail to work due effects upon the ſubjects of its horrors.

The long-ſuffering *Jeſus* endures wickedneſs, not thro' want of a principle of reſentment, or the conſciouſneſs of what we all are doing in this world; but becauſe of certain purpoſes which he is able to render all wickedneſs productive of, and ſubſervient to: purpoſes worthy of his juſtice as well as his love; and which when accompliſhed, the whole univerſe will contemplate with amazement, delight and adoration.

And thus the conduct of GOD with the unbelieving *Jews*, who are the firſt fruits unto GOD of the reſt of human race, and a type of his concern for all, will be alſo his conduct with all reprobates; they are brought to grace by affliction.

So we read *Ez.* xx. 37. *I will cauſe them to paſs under the rod, and then will they remember their ways, and loath themſelves.* Hoſ. v. 12. *I will be unto Ephraim as a moth, and to the houſe of Judah as rottenneſs*; (ver. 10) *and I will pour my wrath upon them like water*, (ver. 15) *till they acknowledge their offences and ſeek my face; in their affliction they will ſeek me* (ישחרנני) *eagerly.*

But

But in order to judge duly of the ſeverity of Jehovah towards his people, we ſhould firſt ſee the end and iſſue of it; and of this we read (*Ez.* xiv. 22, 23.) *behold, tho' there remain in it* (Jeruſalem) *a remnant of the baniſhed, ſons and daughters*; (who are not as yet carried away into the babyloniſh captivity, which is a type of ſome far more deſperate ſtate of captivity that ſhall come upon the *Jews* for their unbelief) *lo theſe (ſhall) come forth unto you* (and ſhall be companions with you in bondage) *and ye (ſhall) contemplate* (or inſpect ſtudiouſly) *their way and their doings, and (ſhall) be comforted penitentially over the evil which I have brought upon Jeruſalem, (even) with all things which I have brought upon it: yea they ſhall* (i. e. in my dealings with them ſhall be a means to) *comfort you penitentially when ye ſhall contemplate their way, and their machinations* (or devices) *and* (in this your penitential ſtate of contemplation, and convictive light, and holy ſhame, and joy and gratitude) *ye ſhall know that it is not without cauſe* (and a proviſionary care for your good that) *I have done all things which I have done againſt it*, (my church) *ſaith Adni Jehovah.*

LET-

LETTER XXI.

The ſcripture paſſage objected againſt us, from Heb. xiii. 20. *conſidered.*

TO ——

SIR,

SECT. I.

YOUR next objected text is that in *Heb.* xiii. 20. *Now the God of peace that brought again from the dead our Lord Jeſus Chriſt, thro' the blood of the æonian covenant, &c.* Our engliſh tranſlation has it *eternal* covenant, and upon this rendering you preſume that you have here found a paſſage where the term αιωνιος muſt mean eternal.

But upon a due conſideration of theſe two words, you will find them to be repugnant terms in your acceptation of them; for the word covenant implies a diſtinct temporal tranſaction, a fact before which time was, and after which time is, and which therefore cannot be eternal.

Neither

Neither will the word eternal conſiſt with a covenant made between two perſonally diſtinct, as is GOD and the mediator; the latter of whom too was to perform the conditions of it by means of a material fabrick of body and blood; for the blood was an eſſential conſideration in that covenant between GOD, and the mediator *Chriſt*; who was to ſpill the blood of that body which his father was to prepare for him; and the blood ſo ſpilt was to ratify that covenant made with his father: and by virtue of this blood-ratification, *Chriſt* became immediately intitled to that divine energy which brought him again from the dead.

And thus the abſurdity, which attends this paſſage under the notion of an eternal covenant, vaniſhes at once. This covenant is term'd æonian, not from its duration but, from the reference it bears to the æonian ſpirit; and to the æonian ſtate of things during *Chriſt*'s reign.

Chriſt as king is this very æonian ſpirit, and his kingdom is this very æonian ſtate of things which the æonian covenant relates to. By virtue of this æonian covenant our ſaviour is called the GOD and father of the æonian life; and the æonian life becomes what it is, a ſecular œconomy conducted ſecularly by him the Meſſiah, on account of it, he being, in order to this government, both GOD and man.

Himſelf is the image or ſimilitude of GOD, and after his own ſimilitude he formed the creatures. This form they (at leaſt ſome of them) loſt, and the buſineſs of his æonian kingdom is to reſtore it

to

to them anew: to reſtore it even by a divine birth, for his children are now even begotten of him into his own ſimilitude. We were originally created after the ſimilitude of the Logos; now are we appointed to become that ſimilitude by a divine begetting, a begetting into a life ſubſiſting by the reſurrective energies of the Logos become the man *Jeſus Chriſt*.

Theſe are ſublime ideas; and when we conſider the ignorance of Chriſtians, we cannot but wonder how they became known to the ancient *Jews*; yet we are by them told, that the Meſſiah is the ſhadow of GOD, his copy or exact likeneſs; but that, of the creatures he is the prototype or original. So ſays *Philo Judæus*, Σκια Θεε ὁ Λογος αυτε εϛιν; αυτη δε ἡ σκια ϰ᾽ το ὡσανει απεικονισμα ἑτερον εϛιν αρχετυπον; ὡσπερ γαρ ὁ Θεος παραδειγμα της εικονος, ὁυτως ἡ εικων αλλων γινεται παραδειγμα. liber ſecundus *Alegor*. "The Logos is the ſhadow of GOD; but this "ſhadow, and as it were copy, is likewiſe another "prototype (or original); for as GOD is that ori-"ginal after which his image is a copy; ſo is "his image that original after which others "(viz. the many creatures, and who are not "GOD) are a copy."

All are the purchaſe of his blood, and he died for all, becauſe all were predeſtinated to become the εικονες της εικονος, [1] as the primitive chriſtian writers

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NOTES.

The human ſoul in its own nature mortal or corruptible.

[1] WE read (*Rom.* viii. 29.) *God has predeſtinated us to be of one form with the image* (or perſonal repreſen-

writers term it) the image of the image, the ſimilitude of *Chriſt* variouſly repreſented, and differing in variety of individuals.

It is true the æonian covenant thus repreſented as concerted only between GOD and his ſon; and ſuppoſing the creatures virtually and by covenant reſtored already thro' the atchievements of the ſon ſingly, without the concurrent concern of the creatures will, excludes all boaſting in the creature; and it ought to do ſo. Says St. *Paul* (*Rom.* iii. 27.) *where then is boaſting? it is excluded; by what law; of works? nay, but by the law of faith.*

NOTES.

tation *of his ſon*, i. e. to become like *Chriſt*, glorious in our outward perſons, by being inwardly begotten of him, and ſo full of his life and immortality. For this life is to be effected in us by a regeneration; the ſoul of man being, as his body, a mere mortal in herſelf, until ſhe derives her ſpirit or quickening principle by regeneration from *Chriſt* the ſecond *Adam*, 1 *Cor.* xv. 47. *John* i. 13. *Eph.* ii. 1.

By this derivation (which St. *Peter* calls, 2 *Pet.* i. 4. a *being made* a *partaker of the divine nature*) ſhe becomes, what her ſecond father is, a living ſpirit, as ſays our Lord, *John* iii. 6. *That which is born of the fleſh is fleſh, and that which is born of the ſpirit is ſpirit.* *John* vi. 63. *It is the ſpirit that quickeneth.* So ſays St. *Peter* (1 *Pet.* i. 3, 4.) *He (Chriſt) hath begotten us again* (Rom. ix. 26. *the children of the living God*, and by ſo being) *to an inheritance incorruptible.*

St. *Paul* tells us that (1 *Tim.* vi. 16.) *God only hath immortality*; and does not this ſufficiently prove that his creatures have it not? and that immortality can no otherwiſe be had by them than from him? and it is produced in us (1 *Pet.* i. 23. ἐκ) *out of an incorrup-*

But then ſuch excluſion is matter of joy for us in that it confirms the certainty of the event; ſince GOD would not enter upon a treaty with his ſon for the realizing a precarious iſſue; ſince a contract eſtabliſhed between the ſon of GOD and his father, argues a power in the parties equipollent thereto, and altogether ſecure of effecting it.

On the other hand neither does the preſent forlorn condition of fallen nature at all invalidate this truth; becauſe, tho' GOD be already reconciled, by this covenant performed in our behalf, to all his creatures; tho' the father looks upon them

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tible ſeed (δια) *by the Logos of the living God which abideth æonianly*; as we alſo abide in him, the ſons of his own ſimilitude.

The mortality of the ſoul was therefore a doctrine univerſally received by the primitive chriſtian writers, namely *Juſtin Martyr*, *Tatian*, *Irenæus*, *Athenagoras*, *Theophilus Antiocenus*, *Tertullian*, *Cyprian*, *Arnobius*, *Lactantius*, as well as by the *Jews* of the apoſtolic age; till about the end of the fourth centry; when the opinion of a natural immortality in the ſoul firſt begun to ſpread itſelf, with the notorious decay of chriſtian faith and light.

Indeed common ſenſe may teach us that whatſoever is paſſible (as is the ſoul) muſt alſo be mortal in its own nature, ſince paſſion or ſuffering tends to diſſolution, and ſo to death.

In this view of things we learn how to underſtand the word (πνευμα) ſpirit, as uſed with the word body, in *James* ii. 26, viz. *As the body without the ſpirit* (i. e. ſoul) *is dead*; *ſo*, *&c.*———For the ſpirit, which *Chriſt* imparts to us, is that to the ſoul, which the ſoul is repreſented to be to the body.

them all as the purchaſed poſſeſſion of, and ſo as righteous and innocent in his *Chriſt*, their root and firſt fruits; it is notwithſtanding the will of GOD that the creature himſelf become *reconciled to Chriſt*, and ſo created anew in his image, made alive and righteous and innocent by his ſpirit, before he can enjoy immediately the benefits of his merits, and the power of his reſurrection.

NOTES.

The ſoul is naturally (i. e. in her unregenerated ſtate) void of a ſpirit, and ſo in a corruptible habit. This we learn from *Acts* iii. 23. *Matt.* x. 28. *James* v. 20. compared with *Jude* 19, where the pſychical or ſoul-man is by a periphraſis called a ſoul (without, or) not having, a ſpirit.

The ſoul's preſent unquickened ſtate of living is the reſult (not of any immortalizing ſpirit eſſentially united to her, much leſs of any power of life in her ownſelf, but) of a נשמה חיים (or which is the ſame רוח חיים) breath of lives, called in greek πνοη (ſee *Acts* xvii. 25.) extrinſically communicated to man in common with all other animals (ſee *Gen.* ii. 7.—vi. 17.—vii. 15, 22.) and imparting to all creatures a ſucceſſive vitality ſuitable to their reſpective natures.

So then to be predeſtinated to become the images of *Chriſt*, is to be predeſtinated to become his children or to live in his life, of which we read (*Rom.* viii. 10) *Now if Chriſt be in you, the body indeed is dead*, thro' the ſin-offering, *but the ſpirit* (derived from *Chriſt*) *is alive*, thro' the righteous one; *and if the ſpirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead will alſo quicken your mortal bodies, by his ſpirit that dwelleth in you.*

Alſo tho' this covenant, ſufficiently accompliſhed in *Chriſt*, has as yet ſo little effect upon the wicked, as ſays the apoſtle, it *profits them nothing* (*Heb.* iii. 18, 19) *becauſe of their unbelief*; yet the time muſt unavoidably come when it ſhall profit them; and in order to the due and gradual operation of ſuch their profit to be effected, were the æons created, or the æonian revolutions (and probably differing modes of life) contrived. As we read (*Heb.* i. 2.) δι ὁ καὶ τους αιωνας εποιησεν, *by whom alſo he made the æons.*[m]

They were contrived, I ſay, for the good of all; as means for our LORD's univerſal benevolence to exert itſelf univerſally. For his providence is as diffuſive as his works; he ſuperintends the whole creation as if that whole were one individual; he ſuperintends every individual as if that ſingle one were his whole creation: as numbers cannot exhauſt his attention, neither will ſingularity diminiſh it. SECT.

NOTES.

[m] Our engliſh teſtament often renders the greek word αιων by the word *world*, as tho' it were a ſubſtitute or ſuccedaneum for the word κοσμος, world. The abſurdity of this practice has been already expoſed in the notes of page 7. But that the words (τους αιωνας) the ages, ſhould in this place be render'd worlds as a general name for ſun, and moon, and ſtars, is ſtill more unreaſonable.

The *Jews* and *Syrians*, being altogether ſtrangers to our modern notions of aſtronomy, had proper names for the earth, and ſun, and moon, as creatures without their equals; the two laſt they therefore called the king and queen of heaven, and as to all other the

SECT. II.

THE torments which the æonian ages will bring upon the ungodly ſound indeed frightfully to fleſh and blood; and when related, awaken in us a dread of divine majeſty, and uneaſy jealouſies concerning his intrinſic goodneſs: but this dread and jealouſy are the effects, not of right compaſſion, but of our ignorance of the nature of true love.

When we know the Logos as his holy angels know him, *and ſee him as he is*; we ſhall be fully ſatisfied that he is altogether lovely, that in his heart is pure goodneſs, that no wrath can dwell there but what love alone muſt generate, that our

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NOTES.

cæleſtial appearances they called them their hoſt or militia, and lumped them together under one common appellation (ܟܘܟܒܐ) ſtars or ſparklers: but having no conception of more than one world in the univerſe, and not dreaming that the ſtars were habitable, they no more thought of calling them worlds than of calling them moons or ſuns. So that for our tranſlators of the teſtament to conjecture, 1ſt. that the term αιων may ſignify (κοσμος) the world, and then 2dly. to proceed to apply the term æon ſo render'd as a common name given here by the apoſtle to denote all the celeſtial bodies (*i. e.* αιων, *quaſi* κοσμος, *quaſi* σελην, *quaſi* ηλιος, *quaſi* αστηρ; and ſo οι αιωνες, *quaſi* οι αστερες) is an unprecedented preſumption.

our intereſt is his perpetual concern, that it is the pleaſure of his good-will to bleſs us even in defiance of our own perverſeneſs, that his abſolute authority is conducted by a moſt perfect wiſdom, and a moſt bountiful diſpoſition towards all his creatures, and that his benevolence is ſo adequate to, as if it were the very reaſon of his power and prerogatives.

When we know the Logos *as he is*, we ſhall rather think how deſirable an effort is the wrath prepared under the adminiſtration of ſuch a power, a power that cannot but have the happineſs and recovery of his creatures at heart; that cannot but have a feeling of our infirmities; and perhaps who, in *all our* conflicts and *afflictions*, *is himſelf afflicted*; as was *Darius* in the doom of *Daniel* which himſelf commanded. *Dan.* vi. 16, 18.

Our own experiences do conſtantly teach us that the deſign of miſery is to awaken us, to ſeperate our affections from a ſtate of ſlavery and wretchedneſs, and to kindle in us deſires that may give us a free acceſs to what is truly great, and good, and glorious.

We muſt alſo have obſerved that altho' the bleſſings of heaven are brought down to us, and ſet within our reach, and altho' our faithful LORD ſo often ſtands at our door and knocks; yet are we ſtrangers to him, and inſenſible of his preſence, ſo long as we withold our hearts from him, *i. e.* in other words, ſo long as we refuſe to believe him our trueſt good.

Altho' the goſpel, were it rightly believed, and conceived in the evidence of gracious light, would be

be irreſiſtible tidings to us; like that of viſion to the blind, health to the wretched, and liberty to the impriſoned: and altho' it is thro' a ſtupidity to, and ignorance of its privileges and bleſſings, that it is ever deſpiſed or neglected by us; yet by daily experiment we learn that it will be neglected by us, 'till diſtreſs, and poverty, and want, and the being heavy laden and labouring, or what is equivalent to theſe, have made us in *earneſt*, to hunger and thirſt after a reſtorer, *as the hart panteth after the water ſtreams*. And theſe conſiderations may convince us of the uſe and neceſſity of the æonian ſufferings.

All true goodneſs (*i. e.* ſincere, genuine virtue, holineſs, or purity) is derived from GOD the one fountain of it. As man has only ſo much goodneſs as he derives from GOD, ſo have the angels only ſo much goodneſs as they derive from GOD. Therefore ſays our LORD, *there is none good but one, that is God*; not that there are none among men or angels good, but that no one is abſolutely and in himſelf good beſides GOD alone. Thus a ball of glaſs has only ſo much light in itſelf, as it receives from a luminous body; becoming a picture of the ſun by his light exiſting in it, and penetrating thro' it.

The communicable nature of GOD is a moſt ineſtimable account of him. To enjoy this were all intelligent creatures made; made therefore the temples of the living GOD, bright in his light, full of his holineſs. But this their original beauty and holineſs having been obſcured in all, muſt be again recovered in all in its primitive luſtre: and

and ſuch recovery, and ſo diſplay of the divine likeneſs in us, is the true motive and principle of Jehovah's being an avenging Judge, a wrathful Lamb, a conſuming fire, a quickening ſpirit.

Wherefore, altho' the LORD may ſeem to them that ſuffer to be an angry GOD, and a devouring fire; yet the bleſſed (whoſe eyes are clear and ſtrong to ſee thro' the vail of wrath, into his real character) perceive with all joy and complacency that ſuch anger and ſuch fire are emergent from love only, and that it can only burn up what is heterogenial to true life, can only conſume what ought to die; namely, that ſpirit in us which lives to the ruin of ourſelves and others: and this done, all will be well again.

We no ſooner affront an earthly friend but we thereby cancel the worth of many years ſervices, and alter his gracious purpoſes towards us at a ſtroke; but the genuine love of *Chriſt* is invincible, indefeſible; we may by our perverſeneſs alter his *conduct* towards us, but not his *heart*: his love muſt ſtill remain inviolable; inſomuch that when he can no longer bleſs us with the joy of his countenance, his contrivance will nevertheleſs be continually at work to bleſs us imperceptibly, and in the diſguiſe of a chaſtiſer; for all the while of his anger is our LORD, in his true unveiled reality, that humble, compaſſionate, harmleſs being, whom we behold in the goſpels, pitying the afflicted, giving to every one what he aſks, weeping with the ſorrowful, the friend of publicans and ſinners, returning bleſſings for curſes, prayers for indignities, good for evil.

But

But is a divine benevolence the ſource of all our ſufferings? Is it the arm of a divine benevolence that chaſtiſes us? And does it chaſtiſe us that (*Heb.* xii. 10.) *we may become partakers of his holineſs?* Let us then believe him to be what St. *John* defines him, and reſt ſatisfied that the expreſſions of his wrath, are the energies only of a ſalutary influence, wrought within us to the ſubordinating all to himſelf, that ſo he may accompliſh in us his own life, and joy, and plenitude, and render us ſuſceptive of divine happineſs.

Bleſſed vocation! if we knew our true good, how eagerly ſhould we purſue it, in contempt of all the gay ſcenes of pleaſure and intereſt, and the falſe friendſhips of this world; notwithſtanding it ſhould lead us thro' that *narrow path*, and that *ſtraight gate*, into which our LORD's bigots and devotees have abandoned themſelves, in the renouncing of their own will, in an honourable fellowſhip of his croſs, and perſecutions, and ſhame, and with a reſolute attachment to whatever he, their only maſter, recommends to them, or chooſes for them.

LETTER XXII.

The ſcripture paſſage objected againſt us, from Matt. xxvi. 24, *conſidered.*

TO ——

SIR,

SECT. I.

Matt. xxvi. 24. *Wo unto the man by whom the ſon of man is betray'd, it had been good for him, if that man had not been born* (καλον ην αυτω, ει ουκ εγγενηθη ὁ ανθρωπος εκεινος).

IT is generally acknowledged that theſe words of our LORD allude to the ſeveral exclamations which we meet with from many inſtances of the diſtreſſed in ſcripture;[n] alſo that they were proverbial, and of common uſe as ſuch in men under calamitous circumſtances among the *Jews*. Thus

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[n] *Nam quod viris piis* Jobo & Jeremiæ *impatientia ut dicerent expreſſit, id hic vere ac ſerio de juda Chriſtus affirmat.* Grotius.

Thus *David* prays (*Pſ.* lviii. 8.) *Let them paſs away like the untimely birth of a woman, that they may never ſee the ſun.* Jer. xx. 14. *Curſed be the day wherein I was born* (ver. 17) *becauſe he ſlew me not from the womb, that my mother might have been my grave.———Wherefore came I out of the womb to ſee labour and ſorrow, &c.* Job. x. 18, 19. *Wherefore then haſt thou brought me forth out of the womb? Oh, that I had given up the ghoſt, and no eye had ſeen me! I ſhould have been carried from the womb to the grave, &c.*

Some have indeed underſtood the word εγεννηθη in this paſſage as ſignifying begotten, in which ſenſe it will be affirmed that it had been better for *Judas* never to have been a man, a begotten ſon of *Adam*, than to have been the betrayer of the LORD: but our beſt critics rejecting this acceptation, agree that his being *born* and not his being *begotten* muſt have been intended in this term; becauſe, 1ſt. The proverbial uſe of theſe words in our LORD's time cannot well be doubted of. 2dly. Becauſe their alluſion to the circumſtances of *Job* and *Jeremiah* ſeems ſo very probable; but moſt of all becauſe, 3dly. the emphatical uſe of the word ανθρωπος can no otherwiſe be accounted for, ſince a man cannot be called ανθρωπος or man till after he is begotten. And 4thly. Becauſe, as the greek verb γενναω, when applied to a father, ſignifies to beget, ſo when applied to a child it as conſtantly ſignifies to be born.° But

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° γενναω applied to a father ſignifies to beget (*Matt.* i. 2.) *and Abraham* (εγεννησε) *begat Iſaac, and Iſaac* (εγεννησε) *begat Jacob, &c.* (John i. 13.) *which were begot-*

But theſe words of our LORD, thus underſtood, import no more than that it had been better for (ανθρωπῳ εκεινῳ) that man that he had died in his mother's womb; that he had proved an abortive birth; that he had been carried from the womb to the grave; that he had never ſeen the ſun; had never been duly born: and in this meaning of them, which I preſume every unprejudiced reader will admit of, they contain nothing repugnant to the Doctrine which we are concerned in, and cannot be forced to conclude any thing againſt our principles.

If *Judas* had died in his mother's womb, he ſtill would have been a man, and ſo have had all the advantages of a ſon of *Adam*; and at the ſame

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ten not of blood, nor of the will of the fleſh, nor of the will of man, but of God (εκ Θεȣ εγεννηθησαν). Acts vii. 29. *And Moſes begat* (εγεννησεν) *two ſons.*

γενναω applied to a child ſignifies to be born. So *Matt.* ii. 1. *Now when Jeſus was born in Bethlehem* (γεννηθεντος δε τȣ Ιησȣ) ver. 4. *he demanded where Chriſt ſhould be born* (πȣ γενναται). Matt. xix. 12. *And ſome were born Eunuchs* (εγεννηθησαν). John ix. 20. *We know that this our ſon was born blind* (εγεννηθη).

But becauſe our LORD talked to his Diſciples in the ſyriac language; and conſequently the acceptation of the ſyriac word, in which he in this place expreſſes himſelf of *Judas*, is moſt to our purpoſe, I ſhall here ſhew (and that by the paſſages already quoted) that the word (ܝܠܕ) ild, in which our LORD threatens *Judas*, ſignifies, as γενναω, when applied to children, to be born, or to come into the world.

ſame time he would not have been the betrayer of his LORD and redeemer, and ſo would have eſcaped that curſe which was the horrible iſſue of his treachery.

The leſs ſhare a bad man has in this life, and the ſhorter it is, the more ſufferable will be its conſequences when ill-ſpent. This is a truth evident to every man's conſcience; for every man's conſcience tells him that the longer a wicked perſon enjoys his ſtate of liberty to do evil, and the more multiplied and complicated that evil grows, the more envenomed will be alſo his portion of bitterneſs.

In

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So *Matt.* ii. 1. *When therefore Jeſus was born at Bethlehem* (ܟܕ ܝܠܕ ܐܬܝܠܕ ܒܒܝܬ ܠܚܡ). Ver. 4. *And he demanded of them where Chriſt ſhould be born* (ܕܐܝܟܐ ܡܬܝܠܕ ܡܫܝܚܐ). Mat. xix. 12. *There are eunuchs who are born ſo from the womb of their mother* (ܕܡܢ ܟܪܣܐ ܕܐܡܗܘܢ ܐܬܝܠܕܘ ܗܟܢܐ). John ix. 20. *We know that this is our ſon, and that he was born blind* (ܘܕܒܪ ܫܡܐ ܐܬܝܠܕ).

We may therefore, I think, fairly conclude, that ſince (ܝܠܕ) ild, denotes to be born when applied to a child, it may alſo ſignify to be born when applied, as in our text, to *Judas*; and that the following words ought to be tranſlated as follows: *Mat.* xxvi. 24. (ܦܩܚ ܗܘܐ ܠܗ ܠܓܒܪܐ ܗܘ ܐܠܐ ܠܐ ܐܬܝܠܕ) *It had been expedient for that man if he had not been born*, i. e. that he had died in his mother's womb, and had not been a living member of the preſent age.

In this view of events it might be good not only for *Judas*, but for a great part of mankind, that they had died in their mother's womb.

Again, the oftner a man reſiſts the inward callings of GOD upon his conſcience inviting him to repentance, the more ungracious he grows, hardening under indulgences; for ſin begets ſin; and in this view of *Judas*, it may have been happy for him that he ſurvived not his maſter till to the day of penticoſt.

Again, when the time of GOD's chaſtiſements is come upon us, if we meet theſe with a front of ſelf-righteouſneſs, and with an heart unbruiſed; our enmity ſoon faces itſelf with impudence, and our deſpair is transformed into inſolence.

Thus when hereafter the conſcience-ſeared followers of antichriſt (*Rev.* xvi. 19.) ſhall be ſcorched with the intenſe heat of the ſun, occaſioned by the 4th vial of wrath poured upon it; inſtead of repenting under their calamities, they will retort upon them in blaſphemies: and when (ver. 10.) the 5th angel ſhall proceed to pour a freſh vial of wrath upon the kingdom of the beaſt; a greater chaſtiſement will be anſwered with a greater effrontery; for *they will blaſpheme the God of heaven, becauſe of their pains and ſores, repenting not of their deeds.*

But *Judas* was not thus abandoned; altho' he was born to the calamity of a traitor, yet was he not ſpared in his wickedneſs to the becoming a blaſphemer; but, being arreſted for ſin in this act of treachery (*Mat.* xxvii. 3, 4.) *he repented himſelf, and went and* confeſſed his guilt. He confeſſed

feſſed it too before the parties concerned with him; and parties who were well able to reſent his confeſſion, as an accuſation recoiling upon themſelves, with ſeverity; yet in the face of their power, and in defiance of their dignity, he brought the pieces of ſilver to the chief prieſts and elders, and caſt them down before them, and declared to them all, *I have ſinned in that I have betrayed innocent blood.*

However his awakened conſcience was not relieved hereby; his guilt was left to prey upon him to the accompliſhing its full effect: *Acts* i. 20. (ἡ επαυλις αυτε ερημος εγενετο) *his eſtate* or manſion *became deſolate, and without inhabitant*; *his office* as apoſtle, *became Mathias*'s; and his ſoul [unfit for the επαυλις or μονη (*John* xiv. 2, 3.) *i. e.* that manſion of grace which his maſter had provided him, *æonian in the heavens*] *went to its own place*, the reſort of diſembodied ſouls diſeaſed. *John* xii. 40. *Acts* iv. 12.

SECT. II.

A few moral reflections on Judas.

THE abuſe of our grace is the meaſure of our guilt; and wicked men will therefore be more miſerable than wicked ſpirits, becauſe they have abuſed that grace which has never yet been indulged to wicked ſpirits.

But the ſin of *Judas* had an aggravation beyond the degrees of ſin uſual at that time; in that the grace which he abuſed was his call to GOD in *Chriſt*. As

As the ſin of man exceeds that of evil ſpirits, ſo the ſin of one called to GOD in *Chriſt*, exceeds that of man knowing no ſuch call.

It is upon this account, as has been already hinted, that the LORD denounces a more intolerable judgment upon *Coraſin*, *Bethſaida*, and *Capernaum* (*Matt.* xi. 21—24.) *than upon Tyre and Sidon, Sodom and Gomorrah.* And again (chap. xxiii.) a greater damnation upon the *Scribes* and *Phariſees*, than upon other *Jews*; and (chap. xii.) upon the *Jewiſh* nation than upon *Nineveh*: comparing them (ver. 43.) to a man diſpoſſeſſed of a devil, who being *caſt out, and walking thro' dry places, ſeeking reſt and finding none*, he reſolves to return to his poſſeſſion, and takes (ver. 45.) *with him ſeven other ſpirits, more wicked than himſelf, and they enter in and dwell there, and the laſt ſtate of that man is worſe than the firſt.*

The condemnation of the *Jews* was (*Luke* xix. 44.) *becauſe they knew not* (*i. e.* refuſed to diſtinguiſh the day of grace, or) *the time of their viſitation.* They refuſed to obſerve this their day; and ſo refuſing, their eyes were ſoon judicially blind to it. *Luke* xix. 42. *If thou hadſt known, even thou, at leaſt in this thy day, the things which belong to thy peace; but now are they hid from thine eyes.*

A moſt important hour is life; its occurrences are all a crowd of intereſting events that deſerve well our obſervation, being big with purpoſes of divine love for us. GOD *is not far from every one of us, we are his workmanſhip*, and he is ever at work upon us. This is ſo univerſally true,

true, and so absolutely the condition of human life; that every man living may say of himself, *jam mea res agitur*, now is my fortune at stake.[p]

But *Judas* discovered the use of life too late; had he reflected thus during his first parley with satan, and before the consolation he promised himself from the thirty pieces of silver had determined his resolution, this might have been an happy thought for him.

As it happened, his christian call became a snare to him; and he proved the father of those (*Matt.* vii. 15. ἁρπαγες λυκοι) plundering wolves in the christian church, who have ever since constantly attended every true work of christian grace. *John* xii. 6. Inwardly *he was a thief*; and therefore perverted his holy office into an opportunity to steal, making it a cloak, or *sheeps cloathing*,

NOTES.

[p] The justness of these reflections even an heathen eye could discern, says *Persius* in his third satyr;

Est aliquid quo tendis, & in quod dirigis arcum?
An passim sequeris corvos, testâq; lutoq;
Securus quo pes ferat, atq; ex tempore vivis?
Helleborum frustra, cum jam cutis ægra tumebit,
Poscentes videas: venienti occurrite morbo—
Discite O miseri, & causas cognoscite rerum,
Quid sumus, & quidnam victuri gignimur, ordo
Quis datus, aut metæ qua mollis flexus, & undæ:
Quis modus argento, quid fas optare, quid asper
Utile nummus habet; patriæ, carisq; propinquis
Quantum elargiri deceat: quem te Deus esse
Jussit, & humanâ qua parte locatus es in rê,
Disce; nec invideas quod multa fidelia putet
In locuplete penu, defensis pinguibus Umbris, &c.

ing, to his defigns of *robbery*. And being by this means accomplifhed (*John* xvii. 12.) *a fon of perdition* (*Heb.* xii. 17. *Matt.* xxvii. 3, 4, 5.) *he found no place of repentance*, and died (tho' probably not altogether obdurate, yet) *without hope*.

When the day of mercy is paft, and the execution of divine juftice begins; then alfo repentance begins to feem in vain. For the ftroke falls upon the offender with that repeated, unrebating violence which proves it to be in earneft.

The difpenfations of forrow Jehovah calls in *Ezekiel* his unrelenting juftice, the accomplifhing anger; and defcribes as multiplying troubles. *Rev.* xviii. 8. *Her plagues fhall come upon her in one day, death, mourning and famine, and fhe fhall be utterly burnt with fire.*

And thus the reftlefs paffion of *Judas*'s defpair related in the gofpel, was but the beginning of his diftreffes. For when his fleſhly tabernacle was laid in the duft, and its refreſhments could no longer relieve or eafe him; when by his bodily death the faculties of his foul became alive, and thereby his foul's original inftincts and defires began to be revealed and awakened within him; revealed in their native ftrength and urgency; then muft he have underſtood the want of that grace which he had neglected, and the value of that redeemer whom he had fold.

The fouls appetites give the true hunger, bodily hunger is but a type or fhadow of this; and the fierce impatience of theſe appetites unſatiated ſeems to be the condition of hell: as *Tantalus* is fabulouſly deſcribed under the violences of this paſſion,

paſſion, making efforts vain and impracticable of fruition.

And as the ſoul's hunger is that very appetite which *Chriſt* became man to allay with his grace, and ſaturate with his own fulneſs; *Judas* dying under the guilt of grace neglected, and the preference of a pecuniary trifle to his LORD from heaven; was undoubtedly ſuffered to feel in earneſt what it is to exiſt in an after life without this LORD for a redeemer.

Jehovah complains of his people the *Jews* (*Jer.* ii. 13.) *My people have committed two evils; they have forſaken me the fountain of living waters, and hew'd themſelves out ciſterns, broken ciſterns that will hold no water.* On the other hand of the bleſſed we read (*Pſ.* xxxvi. 8.) *Thou ſhalt make them to drink of the river of thy pleaſures, for with thee is the fountain of life.* Pſ. xvi. 11. *The ſaturating joy is from thy preſence, and at thy right hand are pleaſures for evermore.*

But when the eager cravings of the ſoul's life ſhall be our experience; ſhall again revive and kindle in us in their primitive vigour (cravings which not the whole univerſe can ſatisfy, which can be gratified only by the enjoyment and viſion of the GOD of glory denied) what muſt be that man's deſpair who ſees all his hopes of intereſt in him, and favour from him, ſold, forfeited, or loſt!

Judas wanted that eye of faith which ſhould have ſhewed him his maſter's true value: here was his misfortune. And this will hereafter prove to be the caſe not only of *Judas* the *Iſcariot*;

but many *Judaſes* will the chriſtian world diſcloſe at that day, when the dignity of the crucified perſon ſhall be manifeſted; when the deſpiſed *Jeſus* ſhall appear to *have been* the Logos; the firſt fountain of all life; the beginning of the creation of GOD: and *to be then* and for ever afterward the one ſource of all glory, that ſupreme divinity, in whoſe preſence viſible is the one true delight and bleſſedneſs, for all intellectual beings of every degree of happineſs.

However as in the love of the *Jehovah-Jeſus* there is a keenneſs of ſeverity, which has very ſalutary effects; this account of the ancient or modern *Judaſes* can in no wiſe defeat my point; ſince it will by no means argue their endleſs damnation, or any unwillingneſs in GOD to reſtore even thoſe who have denied him. So far from it that could we but clearly ſee his love of his enemies we ſhould diſcover every event pointing towards the reſtitution of all, and every emergent revolution opening into the fulneſs of him who is about to fill all in all.

SECT. III.

Farther reflections on the foregoing ſubject.

WE have already acknowledged a retributive juſtice in GOD, and in conſequence thereof, a damnation of the wicked; a damnation correſpondent with all the forms of equity and realities of truth; and verily ſuch as is not only

only consistent with the highest notions of universal satisfaction, but seems to be even implied in them; as says St. *Paul* (*Rom.* iii. 31.) *Do we then make void the law thro' faith? God forbid; yea, we establish the law.*

In order to judge rightly of the creature it must be considered in two relations, viz. its relation to the divine immutible essence, from the which it is asunder and separate; and its relation to the first-begotten or Logos, in and by whom it exists and lives and moves.

With regard to the first of these relations, nothing can be more certain than that the utmost a sinner can do or suffer for himself, or that any creature can do or suffer for him, will avail him nothing towards expiating the guilt of sin, and restoring him to the notices of divine favour. This event can be effected only by the invaluable death and humiliation of the only begotten uncreated son of the holy eternal GOD. But by him it has therefore *been* so effected, and that too in the most accomplished manner. As we read (*Rom.* iv. 25.) *He was delivered for our sins*; (2 Cor. v. 21.) *he was made sin for us* (Eph. v. 2.) *a sacrifice to God of a sweet-smelling savour* (Col. ii. 14.) *blotting out, by his decree, the hand writing against us, that was contrary to us, taking it out of the way, nailing it to his cross.*

And that this great work was finished whilst he lived a man on this earth we are also taught: for (1 *Pet.* ii. 24.) *he himself bare our sins in his own body on the tree—by his stripes we are healed.*

Heb.

Heb. i. 3.—ix. 12. *Who, when he had by himself purged our sins he sat down at the right hand of God.*

And that this great sacrifice was for all we also learn (1 *Tim.* ii. 6.) *for he gave himself a ransom for all.* Heb. ix. 27. *He has abolished sin by the sacrifice of himself; being once offered to bear the sins of the multitude.* 1 John ii. 2. *He is the propitiation for our sins, and not for ours only, but for the sins of the whole world.* Heb. x. 14. *By one* (single) *oblation he has perfected for ever the sanctified by him.*

And of the effect of this great sacrifice we read (*Rom.* v. 10.) *we are reconciled to God by his death.* 2 Cor. v. 19. *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.* Col. i. 20. *And by him to reconcile all things unto him (having made peace by the blood of his cross; by him, I say,) whether they be things on earth or things in heaven.*

But notwithstanding all this, and altho' all creatures are justified already, in the man *Jesus* before his holy father, yet are they not thereby justified before him their justifier; or exempted from the bar of his sovereignty, and the prevailing operativeness of what is called in scripture his wrath.

The usual character of this our justifier in the old testament, where he is also called (דבר יהוה מלאך יהוה) the word Jehovah, the angel Jehovah; is *that he will visit iniquity, transgression and sin; that he will visit both the hosts of angels and the sons of men,* both *Jews* and *Gentiles,* both those who know him and those that know him not. And there-

therefore are his own people cautioned by Jehovah himself against offending him; as we read (*Exod.* xx. 22.) *And Jehovah said unto Moses* (xxiii. 20.) *behold I send* (מלאך) *the angel before thee, beware of thyself before him; be not rebellious against him; for he will not spare your perverseness; for my name* (or that which denominates me GOD) *is within him* (בקרבו in his interior or inmost being).

So that as it is the prerogative of Jehovah to forgive sins; this is also the prerogative of his angel (מלאך יהוה the angel Jehovah) in that the fulness of Jehovah dwells in him; in whole power also, he will exert himself against his enemies, altho' they are his redeemed ones, and demonstrate himself an avenging, as well as a redeeming GOD.

To this character of our LORD answer numberless accounts of him in the new testament; where he all along assures us that we shall be accepted of him according to our conduct as men; for that (*Matt.* vii. 21.) *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my father who is in heaven.* That (*Matt.* xii. 37.) *by thy words thou shalt be justified, and by thy words thou shalt be condemned.* In short, as has been by us so often urged, that *he will bring tribulation and anguish upon every soul that doth evil,* and that in proportion to that evil; for the difference in degrees of suffering, is as the distance between heaven and earth.

And yet we moreover doubt not but that, as the arm which afflicts is directed by the heart which

which redeemed us, and as our chaſtiſer is our very ſin-offering; the utmoſt miſery may, under the conduct of our GOD, be rendered productive of equal happineſs. And ſurely it is leſs abſurd to believe thus, than to preſume that GOD can be nonpluſſed by contingencies unforeſeen; or that evil coeval with GOD, is the deſtined plan of the pure benevolent nature.

What ſtores of mercies, what a proviſion for beneficence is diſcloſed to us from the deſperate circumſtances of fallen *Adam!* We learn too that the imagined defeat and death of him who was born to be our reſtorer; was ſo far from ruining the purpoſes of his birth, that it proved the very means of finiſhing it; therefore before he bowed his head and gave up the ghoſt, he declared (*John* xix. 30. τετελεσται) *it is finiſhed*; by which we are to underſtand that the great work of redemption is now accompliſhed, conſummated, and the reſtoration of the loſt inſured.

And as it pleaſes GOD continually to produce good out of miſchief, light out of darkneſs, beauty out of deformity, harmony out of diſcord, a paradiſe out of a chaos, and reſurrection out of corruption; why may we not alſo believe him both able and willing to bring happineſs out of miſery, heaven out of hell, and eternal life out of æonian death and perdition?

And thus when the hated *Judas* ſhall make one among the twelve apoſtles (*Matt.* xix. 28.) *ſitting upon twelve thrones, judging the twelve tribes of Iſrael*; this promiſe of ſitting as judge of *Iſrael* was made to *Judas* as abſolutely as to the reſt of the

the apoſtles, he being one of the twelve. And altho' his office as an apoſtle in this world was filled by *Mathias* (*Acts* i. 26.) yet his (επαυλις) manſion or eſtate provided by his maſter for him (ſee *John* xiv. 2, 3.) was to lay deſolate, *i. e.* was not to be filled by any other. *Acts* i. 20. (γενηθητω ἡ επαυλις αυτε ερημος, καὶ μη εςω ὁ κατοικων εν αυτη) *Let his manſion become deſolate, and let there not be an inhabitant in it*; i. e. it was to lay waſte like the principalities of the fallen angels (ſee *Jude* 6.)— But why? and for how long? for ever? by no means. When the number of the firſt-fruits ſhall be accompliſhed, there will be no deſolate manſions within the encloſures of paradiſe (where *Judas*'s was provided him) each will be ſurely occupied, and that by its proper owner, even by him *for whom it had been prepared of the father*, Matt. xx. 23. Then will it be his exultation and ſong of praiſe, that the bleſſings of GOD predeſtined *without repentance* to be his, have been, by the wiſdom and bounty of his divine providence, wrapped up ſecurely for him in all his perverſeneſs and unbelief; and that his GOD knows how to unfold to man ſuch treaſures of love, and reſerves of mercies from the hell opened in his ſoul, as ſhall abundantly recompence all his ſorrows; and make him to regret his ſufferings, chiefly as marks of his ingratitude to injured innocence, and neglected love divine. *Hoſ.* xiii. 9. *O Iſrael thou haſt deſtroyed thyſelf* (*i. e.* without the concurrence of my will) *but in me is thy help.*

So then we cannot escape our ultimate restitution; but we can escape those dark horrible conceptions the GOD of nature which may make us rue in our blindness, not only that we had ever been born, but that we had ever existed at all his creatures.

To prevent this, that is to obviate the dire effects of the now natural stupidity of the human soul, is the gospel published; proposing to us the GOD of all for our true good, pointing out his love and faithfulness and righteousness and plenitude, for our sure dependance, hope, fortune, estate, inheritance, and all-sufficiency for evermore; that so possessing him, and thereby partaking of his holy nature, we may be *delivered out of the hands of them that hate us, and may serve him without fear, in holiness and righteousness before him all the days of our life.*

But if we refuse the GOD of glory thus exhibited to us as our reconciled LORD and Redeemer; and set at nought *his righteousness, sanctification and redemption*; then shall we be left to the workings and progress of our own blindness, which, containing in its issues the elements and principles of misery, will teach us by dreadful experiment, to what extremities of anguish an active, reflecting, darkened, and hungry soul, grown desperate in error and impatience, can arrive.

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LETTER XXIII.

The ſcripture paſſage objected againſt us, from Heb. ii. 16. *conſidered.*

TO ——

SIR,

SECT. I.

Heb. ii. 16. (Ου γαρ δηπου αγγελων επιλαμβανεται, αλλα σπερματος Αβρααμ επιλαμβανεται) *For verily he catcheth not hold of angels, but he catcheth hold of the ſeed of Abraham.*

OUR opponents can no otherwiſe forge an argument againſt us out of this text, than by having recourſe to a falſe tranſlation of it in our engliſh teſtament, where we read it as follows:

For verily he took not on him the nature of angels, but he took on him the ſeed of Abraham.

Say they, our LORD took not on him the nature of angels, therefore angels will not be reſtored.

The falſehood of the antecedent propoſition here appears from *Gen.* xxii. 15, 16.—xlviii. 16.

Judges vi. 22.—xiii. 21, 22. *Isa.* lxiii. 9. *Zech.* iii. 1. *Mal.* iii. 1. *Acts* vii. 38. but neither will the consequent serve them, for we hereby retort against them from their own principle as follows:

Our LORD took upon him the nature of all men, therefore will all men be restored; which is as much as to say, that all men are of the seed of *Abraham*, which is not true.

Yea farther, our LORD being as much an angel as he is a man, we might argue with them again as follows:

They whose nature the LORD beareth will be restored; but he beareth the nature of the angels, therefore the angels will be restored.

But because I have no inclination to cavil, I shall only observe that the word επιλαμβανομαι does by no means signify *to take upon him the nature of*, but that it signifies *to catch hold on with ones hands*, or to grasp fast in ones arms, as is evident from very many places in scripture, of which I give you some in my notes.[q]

So that this passage declares no more than that he suffers the angels to sink into perdition; he lays no hold on them as they are falling, it is only of the seed of *Abraham* that he catches hold. He

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NOTES.

[q] *Heb.* viii. 9. *In the day of my taking them by the hand* (εν ἡμερα επιλαβομενȣ μȣ της χειρος αυτων) *to lead them out of the land of Egypt.* Acts xxiii. 19. *The chief captain took the young man by the hand and went aside* (επιλαβομενος δε της χειρος αυτον). Acts xvi. 19. *They caught Paul and Silas* (επιλαβομενοι τον παυλον) *and drew*

He ſuffers angels to fall, he ſuffers alſo men to fall, all but the faithful among them, who are otherwiſe called the ſeed of *Abraham*.

For, as before man was created GOD permitted thoſe rebel angels who forſook their principalities to fall, whilſt others their fellows were graciouſly ſupported by him that they ſhould not fall; in like manner he now catches hold on thoſe among men, who are called the ſeed of *Abraham*, and ſuffers them not to fall into that perdition, which is reſerved for ſatan and his followers, and which ſhall be revealed in proper time on all abuſers of preventing grace.

As among the angels thoſe who hearkened to preventing grace fell not, neither ſhall thoſe among men fall who hearken to preventing grace; but they ſhall eſcape the wrath prepared, and paſs immediately from death into life; they ſhall not even taſte that death which conſiſts in the ſoul's ſeparation from *Chriſt*, the one true life of all ſpiritual ſubſiſtence.

Accordingly they who have their eyes open, obſerve clearly that whilſt all condemned nature is going down the tide together towards one common vortex of miſery and death; theſe, the children

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NOTES.

them to the rulers. Luke ix. 47. *And Jeſus taking up a little boy* (επιλαβομενος παιδιον) *ſat him in the midſt.* Matt. xiv. 31. *And Jeſus ſtretched forth his hand and caught him* (επελαβετο αυτου) *namely Peter ſinking in the waves.* See alſo *Gen.* xxv. 26. *Exod.* iv. 4. *Judg.* xvi. 3, 21, &c. in the ſeptuagint.

dren of *Abraham*, are here and there gather'd out from among the devoted crowd, as *firebrands plucked out of the fire*.

And yet notwithſtanding this we may not doubt but that unbounded mercy follows all both loſt and ſaved to their utmoſt deſtiny.

The central motive of divine power is love or goodneſs; for as divine power is ever excited by divine will, and divine will is ever benevolent; the ſame benevolence which we rejoice in, and which attends every divine effort, muſt be the one incitement of that we call divine omnipotence, thro' all its exertions; and ſo it will amount to the ſame thing whether we ſay divine benevolence, or divine power, or divine juſtice, or divine wiſdom permitted death to the ſons of perdition.

It was permitted by GOD, therefore by love, therefore with a proviſionary purpoſe of good out of evil continually.

We may create evil to ourſelves, and this evil when created ſhall be our portion; but ſince Jehovah knows how to control all evils in the event, they are all made to ſubſerve a good end; and hence it happens that miſery itſelf becomes inſtrumental to high deſigns of grace, and the ſublimeſt projects of mercy.

Saith Jehovah (*Iſ.* xlv. 7.) *I form light and create darkneſs, I make peace and create evil* (Heb. iv. 13.) *neither is there any creature that is not manifeſt in his ſight.*

All things are naked and open to his eyes, and they are ſaid to be ſo becauſe he concerns himſelf in all things; he is alſo ſaid to be *the Lord both*

of

of quick and dead; becauſe he acts as a LORD whoſe property are all things; as a LORD preſiding over all whether they be quickened or dying ſouls; as a LORD conducting all things in heaven and earth and hell, among the loſt and among the recovered.

All muſt be reſtored, all muſt be requickened; life is our deſtiny we cannot eſcape it; we may withſtand it and kick againſt the pricks; we may delay it and taſte the condition of devils; but to diminiſh the *efficacy* of the divine ſacrifice is impoſſible; and bleſſed are they that enjoy it in this life,

SECT. II.

THE CONCLUSION.

I HAVE now anſwered every objection produced from ſcripture teſtimony which, reſpecting the kingdom of GOD, is uſually alledged againſt the doctrine of univerſal reſtitution.

I intend hereafter in the courſe of my ſucceeding letters to examine the ſeveral ſcripture teſtimonies reſpecting the human ſoul, uſually alledged againſt this doctrine: among which is that remarkable paſſage in *Mark* ix. 43—50.

But before I conclude indulge me in a few familiar reflections with you.

You ſay that notwithſtanding all which has been advanced, you dare not give your credit to this ſtrange doctrine.

Never-

Nevertheleſs you muſt acknowledge it to be, if true, (ευαγγελιον) good news, glad tidings; yea, he has not the heart of a man who can abhor it.

It is a pregnant argument of a bad mind to love prerogative, excluſive privileges, and preference above others. *The angels rejoice in heaven over one ſinner that repenteth.*

But perhaps the readieſt way to the diſcovery of this great point is the knowledge of *Jeſus Chriſt*, and of our acceptance in him the beloved; at leaſt without this, without the knowledge of our acceptance in *Jeſus Chriſt* the beloved there is no true knowledge of GOD, and ſo no true happineſs to be found. Let it then be our firſt buſineſs to know *Jeſus Chriſt*, ſo, by the light reſulting from this knowledge, it will be clearly ſeen, whether this notion of univerſal redemption be a mote in my eye or not.

My dear friend this is no ill advice, the happineſs of angels conſiſts in their knowledge, that is, viſion of GOD; and they who ſee him moſt are the moſt ſublimely happy.

And as the viſion and therefore knowledge of GOD is appointed for the enjoyment of angels, ſo is it no leſs for the enjoyment of men. We are all both angels and men called alike to this viſion of GOD; as the one fountain of happineſs for all intellectual creatures; as that only which is adequate to all our capacities.

Again as it is this knowledge of GOD which makes the difference between good and bad angels, ſo it is this ſame knowledge which makes the difference between good and bad men. This

power

power of vision is grace, distinguishing grace, good spirits have this grace, bad spirits have it not.

Therefore says our good *Justin* the Martyr in his epistle to *Diognetus* [ανθρωπων δε ουδεις ουτε ειδεν ουτε εγνωρισεν (*scilicet* τον Θεον); αυτος δε εαυτον επεδειξεν; επεδειξε δε δια πιστεως; ᾗ μονη θεον ιδειν συγκεχωρηται.] "No man "hath either seen or known GOD; but he has "manifested himself; and this manifestation is "made by faith, to which (virtue) alone it is "indulged to behold GOD."

To this idea of things relates the first commandment which *Christ* gives us as the greatest of all others (*Matt.* xxii. 37.) *Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength.*

For since we cannot be commanded by GOD to love whom we know not; a command to love GOD with the utmost force of all our faculties, must be as sure a command to know or learn GOD with the utmost force of all our faculties. And because it is our highest glory and privilege and duty and blessing to love GOD, it is likewise all this to know him.

And possibly sin originally began by an aversion of the eye from GOD to the fond admiration of creature excellence; seeing it is the testimony of constant experience, that the darkness of the inner man results from the neglect of intercourse with our GOD.

Now suppose a creature to be a sinner, and consequently in darkness, and not seeing GOD, and therefore not knowing him; and you will soon apprehend that in these circumstances his

firſt knowledge of GOD muſt be that deſcribed (*Exod.* xxxiv. 6.) *that he is merciful, and gracious, abundant in goodneſs, forgiving iniquity, tranſgreſſion and ſin.*

But ſin is a ſtrange unnatural thing, and what the creature as he firſt came pure out of the hands of GOD could have no notion of; and for the ſame reaſon we may preſume that divine forgiveneſs muſt be as ſtrange a thing, and that of which the darkened creature could naturally form no notion, nor diſcover any fitneſs in.

This ſtrange idea of forgiveneſs in GOD the pure eſſence, muſt therefore require a freſh revelation from GOD to render it credible to our reaſon, the object of our hopes: and the now delinquent creature darkened by his delinquency, ſo darkened as no longer to ſee GOD in his purity, muſt be much leſs able to ſee his love in the unnatural relation of a ſinning creature and a forgiving GOD.

So then a preternatural revelation from GOD being now needful in our ſtate of delinquency, namely a revelation of GOD's pardoning love; we find it made as deſcribed in the evangelical writers. Says *Iſaiah* (liii. 4—6.) *Surely he hath born our griefs, and carried our ſorrows, yet we did eſteem him ſmitten of God and afflicted. He was wounded for our tranſgreſſions, he was bruiſed for our iniquities; the chaſtiſement of our peace was upon him, and with his ſtripes we are healed. All we like ſheep have gone aſtray, we have turned every one to his own way, and Jehovah hath laid on him the iniquity of us all.*

And

And thus here becomes again opened to us the view, and ſo the knowledge of GOD in a freſh account of him, namely our viſion of him in the perſon of *Jeſus Chriſt*; a viſion for all delinquent creatures whether angels or men, a viſion (as St. *Paul* expreſſes it, 2 *Cor.* iv. 6.) *of the glory of God in the face of Jeſus Chriſt.* And whatever this viſion of GOD may be in angels, it is called in man his faith; for faith is viſion internal.

As there was no entrance into the ſanctuary but thro' the veil, and with the blood of the ſin-offering; ſo there can be now no entrance into that knowledge of GOD which *ſheds abroad the love of God in our hearts*, but thro' a previous knowledge of *Chriſt* the Lamb of GOD who beareth away the ſin of the world.

The knowledge of our ſalvation by the remiſſion of our ſins thro' the tender mercies of our GOD, this is our only perſpective thro' which we can behold GOD in his real nature, love.

Thus much we learn from our LORD's own words to *Simon* the Phariſee (*Luke* vii. 41—47.) *There was a certain creditor who had two debtors, the one owed five hundred pence, the other fifty; and when they had nothing to pay, he frankly forgave them both; tell me therefore which of them will love moſt? Simon anſwered and ſaid, I ſuppoſe he to whom he forgave moſt; and he ſaid unto him, thou haſt rightly judged. And he turned unto the woman, and ſaid unto Simon, ſeeſt thou this woman; I entered into thy houſe, thou gaveſt me no water for my feet—thou gaveſt me no kiſs—mine head with oil thou*

didſt not anoint—wherefore I ſay unto thee, her ſins, which are many, are forgiven, therefore ſhe loved much; but to whom little is forgiven, the ſame loveth little. So that the degree of our forgiveneſs is the meaſure of our love.

We are apt to think that if we were only in a ſtate of perfect innocence, we ſhould addreſs our heavenly father with a confidence that he would hear us graciouſly. The *Jews* alſo thought thus. Says the blind man, whoſe eyes *Jeſus* opened with clay, to the Phariſees (*John* ix. 31.) *we know that God heareth not ſinners; but if any man be a worſhiper of God, him he heareth.*

But a dependance upon being thus accepted of GOD on account of our own innocence would at beſt be very precarious, becauſe, as ſays the *Pſalmiſt, who can tell how often he offendeth*; yea who can at any time ſay, "Now I offend not;" for (*Pſ.* cxxx. 3.) *when the Lord marketh iniquities, who ſhall ſtand.*

But we know that the only begotten ſon of GOD is dearer to him than any creature can conceive, (*Prov.* viii. 30. אצלו אמין ישעשועים יום יום משחקת לפניו בכל עת) *his very truth, his daily delight, rejoicing always before him*, or rather whoſe operations are his perpetual pleaſure,[r] *and* (Matt. xix. 28. Heb. viii. 1.) *ſetting in the throne of his*

NOTES.

[r] That the *Jews* underſtood this paſſage in the *Proverbs* as ſpoken of the Logos, appears from *Philo Judæus, lib.* 1. *legis allegoriarum.* Ἡ τε Θεε σοφια εϛιν ὁ τε Θεε Λογος---ἡ τε Θεε σοφια χαιρει ϗ γαννυται ϗ τροφα επι μονω τω πατρι αυτης αγαλλομενη ϗ σεμνυνομενη Θεω.

his glory: now could we but find means to become dear to GOD in his ſon; could we but be preſented to GOD as holy and unblamable in the righteouſneſs of this his Son, called (2 *Cor.* v. 2.) *the righteouſneſs of God:* could we but become thus accepted in the beloved; we might proclaim with St. *Paul* (Rom. viii. 31.) *If God be for us, who ſhall be againſt us! he that ſpared not his own ſon but delivered him up for us all; how ſhall he not with him alſo freely give us all things. Who ſhall lay any thing to the charge of God's elect? Shall God that juſtifieth? Who ſhall be he that condemneth? Shall Chriſt that died? Yea rather that is alſo riſen again? Who is at the right hand of God, who alſo maketh interceſſion for us?*

David long before our ſaviour's time foreſaw ſuch gratuitous acceptance in the imputed worth of *Chriſt*, when he ſaid, *Bleſſed is the man whoſe iniquities are forgiven, and whoſe ſin is covered; bleſſed is the man to whom the Lord will not impute ſin.*

And if our love of GOD depend upon our knowledge of him, and our knowledge of GOD is revealed to us in the viſion of his atonement and pardoning love, then is this viſion of GOD atoning our moſt important buſineſs.

It is our higheſt intereſt to love GOD, therefore to know GOD, therefore to know *Jeſus Chriſt* and ourſelves in him crucified. That ſeeing

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NOTES.

" The wiſdom of GOD is the word of GOD—the wiſ-
" dom of GOD glories and exults and has his enjoy-
" ments in GOD, being delighted, and dignified by
" him his only father."

ing our acceptance in *Chriſt* the beloved, our eyes may open into the miſtery of divine love, and may be able *to love God becauſe he firſt loved us*; or to love him in contemplation of that ſacrifice which he had predeſtin'd for us *Jeſus Chriſt* the innocent.

Till the divine light has diſperſed our ſoul's darkneſs, and, by awakening the ſeeing powers of the inward man, has ſhewn us our ſinful ſelves; the exhibiting of *Chriſt* crucified proves a fruitleſs work: whilſt a man has nothing within him that anſwers that great object, it can yield him no more enjoyment than the light of the ſun, ſhining upon a darkened eye, can delight it with its glory.

Hence is the doctrine of a crucified GOD ſtale, taſtleſs, impertinent, and void of all excellence to an heart dead in its natural ſelf righteouſneſs, and In-deſire of mercy.

A man may indeed contemplate the Logos as a GOD of all power and perfection, but this is not to know him as a GOD of all conſolation and comfort. Yea, and the view of him as an all perfect GOD is ſo far from rendering him our happineſs, that it has a contrary effect. Says *Peter* unconverted, *depart from me, for I am a ſinful man, O Lord*; ſay the evil ſpirits to him, *let us alone, what have we to do with thee Jeſus thou holy one of God? art thou come to torment us even before our time?* They complain of his holineſs, and at the ſame time dread him as their enemy. But ſays *Thomas* when the converting light of grace and acceptance operated upon him, "*my Lord and my God*;" that is, he appropriated GOD to himſelf. The

The chriſtian calling is to a life of bleſſedneſs; of bleſſedneſs thro' the perſon of *Jeſus Chriſt*; a bleſſedneſs given and ſhed abroad in our hearts, by his enlightning and cheering ſpirit; who therefore is called the teacher and comforter, and whoſe part it is to repreſent *Jeſus* to us during his ſeeming abſence, as a preſent, pardoning, loving GOD and father.

By the light of this comforter our blindneſs to all that which is lovely in *Jeſus* vaniſhes, as the ſcales fell from the eyes of *Paul*, turned to his GOD; and then what we hear of him becomes muſick in our ears, like the voice of a mother returning to her child for ſome time witheld from the breaſts of her conſolation.

What food is to the hungry, and drink is to the thirſty, even that is an intercourſe and commerce with *Jeſus* opened in the unhappy heart. *Chriſt* revealed fills it with peace, and joy, and thankſgiving, and godly ſorrow, and holy ſhame, and thoſe ſighs of gratitude, whoſe pleaſures none can taſte till after he has reſolved, as the returning prodigal, *I will ariſe and go to my father, and will ſay unto him, father, I have ſinned againſt thee, and am no more worthy to be called thy ſon.*

Says our LORD, *God is a ſpirit, and they who worſhip him, muſt worſhip him in ſpirit and in truth*; or in ſpirit even in truth, inaſmuch as the ſpiritual worſhip is the only true worſhip, and the bodily worſhip of little uſe.

But of the ſpiritual or ſoul worſhip the penitent ſoul only is capable, ſince it is the penitent ſoul only that can exert its faculties of admiration,

tion, love, desire, gratitude, humility, resignation, faithfulness, complacency, a single eye, a self contempt, and a confident dependence in the sacrifice of *Christ*; these all being the result of looking upon *Jesus* whom we have pierced.

And since the spiritual or soul worship is intended to be our heaven and perfection and glory; the study of our suffering LORD of glory must certainly be intended for our highest and greatest concern in life.

Neither may we suppose that our knowledge of GOD in *Christ* belongs to this life only; yea, but it yields that very spirit of gratitude which rules, as has been already observed in the four living beings and the twenty-four elders, and the many angels round about the throne of GOD (*Rev.* v. 9, 12.) whose numbers are ten thousand times ten thousand, and thousands of thousands; for these all proclaim aloud with one voice, *worthy is the Lamb for he was slain, and hath redeemed us to God by his blood.*

And since redemption thro' the blood of the Lamb is as truly the topic of joy amidst the hosts of angels in heaven, as in the church of GOD upon earth; we can devise no other reason for its being so, than that the view of *Christ* crucified opens to the eyes of the creature that joyful knowledge of GOD, which alone can ravish the creatures affections with its true delight in him.

I must observe farther, that as the vision of GOD in the face of *Christ* is the fountain of all the creature's enjoyment; so is it the fountain of all

all the creature's holineſs. Our viſion of GOD in the face of *Chriſt* fills us with joy and peace in believing; and this our inward joy and inward peace brings down all heavenly tempers into our hearts, and transforms us into the likeneſs of *Chriſt* whom we behold.

The chriſtian is like *Chriſt* becauſe he ſees him, and ſo long as he ſees him, his own natural luſt and pride and wrath are ſtanched, ſuperſeded, precluded. His calm joy within, the antepaſt of celeſtial bliſs, repleniſhing his heart with a ſpirit of thankfulneſs, he becomes dead indeed unto ſin, and alive unto righteouſneſs.

All thoſe abominations which we ſee abroad in the world, the reproach and miſery of the ſons of *Adam*, owe their origin to a departing from the face of GOD; to a living without GOD in this world. For the now natural tendency of the fallen ſoul is from GOD.

Indeed, if there were no innate diſguſt and enmity in the human ſoul againſt GOD, ſhe would certainly rejoice in the invitations of friendſhip, made her by the word of GOD, as her ineſtimable honour, as a bleſſing tranſcending, beyond all compariſon, every creature imaginable as an object of her wiſhes.

But inſtead of this, it is the character of moſt men that (*Rom.* i. 28.) *they like not to retain God in their knowledge*; their ſouls, regarding him not as their higheſt good, turn away from him; and ſeek their happineſs in vanities which the principal evil ſpirit has contrived for their fatal amuſements.

Vanities which, tho' imbelliſhed with all the beauty this world can afford, are ſtill ſo much below the excellencies of the human ſoul, that they could have no charms for her but by means of this averſion which we ſpeak of.

And ſince our averſion to GOD appears to be the root of our miſery, that great ſin from whence all other ſins follow as effects, the ſource of all thoſe evils which diſgrace, torment and infeſt human nature (*Rom.* i. 21—24—28); wickedneſs may not unfitly be conſidered as our ſhame and puniſhment for forſaking *Chriſt*, whoſe ſpirit is the fountain head of all true virtue.

In like manner virtue may be conſidered as the reſult of a ſoul's drawing near to her GOD; her honour and reward of ſeeking after him.

Man would not willingly be wicked, if by bare wiſhing he could eſcape the being ſo: preventive grace within him, is his hearty approbation of virtue.

So then, according to this way of thinking, to be delivered from our enmity againſt GOD and his *Chriſt*, is to be delivered from every other vice: and on the other hand to love GOD in the ſpirit of *Jeſus Chriſt*, is to be poſſeſſed of every virtue.

Experience likewiſe exactly anſwers to this account; for bring any one, the worſt of men, to behold his crucified *Jeſus*; and the ſource of ſin within him is ſtay'd at once, as the flowings of a river by the dropping down of its flood-gate; and he at once proves a wonder to himſelf, and to his former aſſociates in wickedneſs.

On

On the other hand no ſooner does the believer ceaſe to behold his acceptance in *Jeſus*, but the body of ſin rouſes itſelf again within him; and its inward workings become, as before his converſion, reſtleſs like the troubled ſea, continually caſting up mire and dirt.

Says Jehovah prophetically, that is, of what ſhall hereafter happen, (*Iſ.* xlv. 22.) *All the ends of the earth* (פנו אלי) *look unto me* (והושעו) *and are cauſed to be delivered* (or enlarged);[f] *i. e.* they are cauſed

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[f] Having frequently and in many of theſe my letters inſiſted that the greek word σωζω in our new teſtament ought no where to be rendered *to ſave, or preſerve*; but always *to ſet at liberty, to deliver, to reſtore* (viz. to our primitive ſtate of enlargement, life and happineſs): it may be to your entertainment, as well as to my purpoſe, to give you the criticiſm of that moſt accurate and ſagacious linguiſt *Albertus Schultens* upon the hebrew word ישע; whoſe force and import we know the ſacred writers of the greek teſtament have always intended in the uſe of their word σωζω, and which the ſyriac teſtament moſtly renders by the word ܚܝܐ *he lived or revived*, in Aphel ܐܚܝܐ *he quickened or made alive, &c.*

This author, after ſhewing in general the neceſſity of knowing the proper or radical ſenſe of a word in order to have a juſt idea of the many various figurative ſignifications of it, metaphorical, metonymical, &c. in which moſt words in all languages are much more frequently uſed than in the proper (a principle eſtabliſhed, and a fact well known to all judicious critics) gives ſeveral examples of the uſefulneſs of diſcovering this original or radical ſenſe, in he-

cauſed to be delivered by looking; and till they look they are not cauſed to be delivered.

For in conſequence of this look there ſprings forth within us that truly divine influence, in the power of which alone we are able *to ſerve* GOD *without fear in holineſs and righteouſneſs before him, all the days of our life*. But to ſerve him without fear is to ſerve him voluntarily, as his children and not as his ſlaves; in the reſtored liberty of our wills, by dint of that life in which the new creature,

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brew words, and firſt in a word of the higheſt importance, viz. ישע from which root the name of our Lord and Reſtorer, JESUS, is derived: the proper import of which he ſhews both *Jews* and *Chriſtians* have been at a loſs for. Its proper and original ſenſe is *roomineſs*, *ſpaciouſneſs*, *wide extention*, in oppoſition to צרה implying, *narrowneſs*, *confinement*, *ſtraitneſs*, as the two words are joined together in *Pſalm* xxxiv. 6. *Jehovah* (מכל[1] צרותיו[2] הושיעו[3]) [3] *has ſet him at large* [1] *from all* [2] *his ſtreights*. Pſ. xliv. 7. *Thou haſt cauſed me to ſtand enlarged* (חושעתנו מצרינו) *from all my ſtreightners or diſtreſſers*. Jer. xiv. 8. *Jehovah the expectation of Iſrael*, [1] *his enlarger* [2] *in the time* [3] *of confinement* (מושיעו[1] בעת[2] צרה[3]). This neutral ſignification in the firſt conjugation kal, becomes active in hiphel, and ſignifies to bring another out of ſtraits and confinement into full room and free ſpace. This being ſet at large is by a metaphor extended to ſignify being ſet free from diſtreſſes, oppreſſion, troubles and ſufferings, whether temporal or æonian, and enjoying without reſtraint all the advantages of that freedom and deliverance.

ture, our inward man, lives: but this lives and grows thro' his beholding the face of *Jeſus*, and, by the viſion of him, ſpontaneouſly produces in us all the bleſſed works of humanity and godlineſs.

Again, ſays the apoſtle (*Heb.* xii. 2) *Let us run with patience, looking unto Jeſus the beginner and perfecter of our faith*, i. e. we are firſt to look unto *Jeſus* becauſe in this viſion he is the *beginner*; we are afterwards to continue to look upon him, becauſe in this viſion he is alſo the *perfecter* of our faith.

By

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The method the author uſes to find out theſe radical ſenſes of words, and the ſpring from whence he draws the neceſſary informations, will be beſt learned from his own writings; and the application of them to ישע may be found in p. 15—20, of his *Origines Hebrææ*, Vol. I, and a curious ſpecimen of the ſame critical art applied to latin words may be read in the beginning of Cap. iii. of Vol. 2.

However as this excellent author is not in your ſtudy, nor to be bought in *England*, I here ſend you a large part of what he writes on this word: "ישע "ſpatioſus, laxus, amplus fuit.———Valde quidem "liberales vulgo ſunt lexicographi, & ſex ſeptem "plura vocabula latina, pro uno hebraico largiuntur "—quæ ſi omnia omni ex parte colligerem, atq; ad "radicem hebraicum cumularem, tanto majoribus "eam tenebris implicuiſſe videri deberem, quanto "ampliorem lucem, ex verborum ubertate, præ me "tuliſſem.—Sed id laboratur, quidnam illud ſit quod "a primo ſui ortu הישיע complectatur, & cui max-"ime cogitationi, tanquam propriæ ſuæ formæ, "hebræi verbum hoc alligarint, unde velut ex capite

By our firſt looking upon *Jeſus*, that principle of ſinning convey'd into us from our conception and nativity, and wrap'd up in our mortal nature, becomes ſtunn'd and inactive; and by our continuing to look, it languiſhes apace towards death. The viſion of *Jeſus* as it delivers us from the bond of ſin and ſatan by its firſt exerciſe; ſo by our perſevering in it, it preſerves us from all defilement.

Many indeed have believed that holineſs or virtue is the purchaſe of human labour, the acquirement of our own will and good purpoſes; but

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" alter ille uſus decurrerit—Ea eſt hujus verbi in " ſacris ratio, ut primitiva ejus ſignificatio, cujus " genuinam virtutem & vim perveſtigamus, ne unico " quidem in loco compareat; cum alter ille tran- " ſumptus & a prima ſtirpe deflexus uſus, loca ter- " centa & quadraginta admodum obtineat, ex quo " efficitur, a nemine unquam veram ejus indolem " vel indagari vel ſaltem finiri & certa ratione ac via " conſtabiliri poſſe, niſi uberiori abundet ope & luce, " atq; ea eſt quam una ſola ſacri textus lectio & " meditatio ſuppeditare valet.

" Quis enim, ut re ipſa, verborum velitatione " omiſſa, in aciem prodeam, unquam aſſequi ſe po- " tuiſſe, ſibi ſumere auſit, verbi noſtri naturam ſitam " antiquitus fuiſſe, *in amplitudine*, *laxitate*, *& ſpacio*; " primamq; radicis ישע ut conjugationem, ſic ſigni- " ficationem dixiſſe, *amplus ſpatioſus & late patens* " *fuit*, unde cum הושיע facili & perquam proclivi " via, gradus factus ſit in ſervare & ſalutem ferre " (*i. e. noſtro ſenſu*, *reſtituere*, *expedire*, *libertate do-* " *nare*, *&c.*) quod eſt, *aliquem qui anguſtiis preſſus* " *erat & circumſeptus*, *in ſpatium & libertatem*, *cum*

but that this is a miſtake both ſcripture and conſtant experience will convince the awakened heart.

That righteouſneſs which will exceed the righteouſneſs of the Scribes and Phariſees, is altogether an imparted grace, the effects ſingly of our correſpondence and communion with *Chriſt*; and is therefore *ours* only ſo long as our intercourſe with our GOD is continued; for its influences are eaſily loſt, altho' on our humiliation, they as ſoon return again.

While

NOTES.

" *amplitudine & abundantia conjunctam, traducere.*— " Hæc vera hebrææ radicis vis eſt hæc dignitas, " hæc majeſtas, ad quam amplificandam ſi vel unum " faciam verbum, putidus ſim : quemadmodum " nec animus eſt, in locum communem excurrere, " qui omnibus hic patet, ad divinam nominis *Jeſu* " gravitatem ex fonte hoc deducendam, atq; ſupra " aſtra evehendam. Illud tamen monuiſſe, fortaſſe " non plane de nihilo fuerit, frequentari a ſpiritu " ſancto oppoſitionem inter צרה *anguſtiam* & ישע ſive " ישועה quod proinde *laxitatem & amplitudinem* pro- " prie, dein *omnis felicitatis omniumq; copiarum magnam* " *quandam abundantiam* ſonare nemo eſt qui ultra du- " bitare poſſit.—Quàm vibrare,--quàm fortiter intor- " quere eſſet, has conſimileſq; phraſes? מצל צרותיו " הושיעו *ex omnibus ejus anguſtiis* הושיעו *ad ſpatium,* " *lucem, liberum ſpiritum eum revocavit, &, in uberrima* " *omnium rerum copia, in ampliſſimo beatitudinis gradu* " *collocavit.* Pſ. xxxiv. 7.—xliv. 8. הושעתנו מצרינו & " *Jer.* xiv. 8. מושיעו בעת צרה quorum locorum radii " ut neminem prætervolare poſſunt, ita non eſt quod

While we breath in his ſpirit, while we live in him as a branch liveth in its vine, and ſo partakes of its ſubſtance and virtue; ſo long only are we holy, and able to produce fruit anſwerable in nature and excellence with the vine whoſe we are: but immediately when our correſpondence and connection with our LORD fails us, our power of virtue likewiſe at once ceaſes with it.

And that this doctrine may not be blaſted with the ſtale unmeaning reproach of new, chimerical, enthuſiaſtic, let it be conſidered that this again is as old as *Abraham* the father of believers, to whom Jehovah himſelf preſcribes it as the true mean of god-

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N O T E S.

" pluribus notionem a me poſitam adurgeam — ex " Arabum lingua—hic primum vidi ישע ſua in ori- " gine dicere, *ſpatioſus, & late patens fuit*, & actionem " verbi ישע eſſe *contrarium anguſtiæ*: & in pihel ſive " 2da conjugatione dageſſata, ישע *contrarium eſſe pre-* " *mendi & arctandi*, ut docet Gjeuhari æterni nominis " lexicographus quum ait, " dicis in ſecunda ישעתי " ſpacium & amplitudem feci, & in octava אתשע " ſpatioſus factus eſt, ſimiliter in decima, factus eſt " amplus: & in quinta, inconceſſibus הישע ſpatium " & locum habuere: & vir ושאע qui amplo incedit " paſſu; de quo etiam in prima dicitur ושע plenum " gradum fecit."

" Hoc de prima radicis indole nemini dubium re- " linquunt; inde immenſum ſibi ſumit campum, in " quo decurrat, & linguam permittat. Præſertim " ſedem fixit in *beatiſſima rerum omnium copia, inq; eo* " *fortunarum ſtatu, qui omnibus undiq; bonis tam corpo-* " *ris quam animi circumfluit.*"

godlineſs. *Gen.* i. 17. *And Jehovah appeared unto Abraham and ſaid* (אני [1] אל [2] שדי [3] התהלך [4] לפני [5] והיה תמים *i. e.*) (יהוה תמים [6]) [1] *I am* [2] *God* [3] *Almighty*, [4] *cauſe thyſelf to walk* [5] *in my preſence* [6] *and thou ſhalt be upright* (or innocent, ſimple, without guilt or wickedneſs.)

He who lives in this viſion may expect indeed to be the hated ſpectacle of evil men and evil ſpirits; and therefore hated of the former, becauſe the latter dare not come near him; as the *Iſraelites* could not behold the face of *Moſes* for the glory of his countenance.

Becauſe the wicked one cannot without harm touch the Chriſtian himſelf, he ſets his emiſſaries at work upon him; ſatan can both ſee and feel the brightneſs of the believers light, tho' man cannot: therefore ſays this evil ſpirit to the ſons of *Sceva* the *Jew* (*Acts* xix. 15.) *Jeſus I know and Paul I know, but who are ye* that preſume in your own ſtrength to oppoſe my kingdom? but to ſuffer for *Chriſt* is the Chriſtian's glory and not his diſcouragement.

So then chriſtianity is faith, and faith is viſion, and viſion is happineſs, and happineſs is love and holineſs.

The evidences of this important truth to the obſervant ſcripture-reader will be continually preſenting themſelves. What an unintelligible paſſage is that in the *Pſalms*, without light thrown upon it by this conception of divine viſion, *viz.* (*Pſ.* civ. 4.) *who maketh his angels ſpirits, and his miniſters a flaming fire.*

But when we are taught that *Jesus* (ζωοποιει) *quickeneth all things*, that he (1 *Cor.* xv. 45) *the last Adam is made a quickening spirit*; and that (2 *Cor.* iii. 18) the christian *beholding as in a glass, with face unveiled, the glory of Jehovah Christ, is changed into the same image from glory to glory:* I say reading this we can easily conceive that angels like men become quickened spirits by beholding the face of *Jesus*; and that *those who minister before him* are rendered (אש להט) *a flagrant flame*[g] (even like himself, as described in *Rev.* i. 14, and elsewhere) by being perpetually familiar with his glory.

It was also this vision, tho' in a less seraphick, that is, in a faith-degree of it, which gave St. *Stephen*, the first martyr, all that wisdom and spirit by which he spake; and which the *Jews* were not able to resist. It was this vision that made his face to shine before the grand sanhedrim as if it had been the face of an angel: and this also made him to pray with his last breath, LORD *lay not this sin to their charge.*

Nor

NOTES.

[g] Some by transposing the terms of this passage render it as follows: "Who maketh the winds his an-"gels, and fire his ministers." But that this construction is false appears from *Heb.* i. 7. where the apostle quoting this very verse, assures us, that it is spoken of the angels; and consequently not of the winds or fire. Και προς μεν τους αγγελους λεγει; ὁ ποιων τους αγγελους αὐτου πνευματα, καὶ τους λειτουργους αυτου πυρος φλογα.

Nor is it in its operation leſs powerful now. The ſweeteſt offers of ſin loſe their inchantment; the moſt importunate cravings of appetite their energy; the ſudden efforts of innate corruption their ſucceſs; and the triffling ſubtleties of the learned their authority, before the prevailing aſcendency of an eye attentive to his GOD; his GOD becomes a plentitude of pardoning love.

Chriſtianity conſiſts not in a ſet of pious rules inſtructing us to deal ſcientifically with corrupted nature, or to eſcape the ſnares of ſatan, and pollutions of this world, by a ſlight and artifice learnt in devout books: but it conſiſts in a power and life, which, being derived from *Jeſus* and having him for its parent, ſuperſedes the ill propenſities of the fallen ſoul with a prevailing victorious efficacy. Therefore, ſays St. *Paul (Rom.* 14. 17.) *the kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the Holy Ghoſt*; importing hereby that the chriſtian righteouſneſs reſults ſpontaneouſly from a divine knowledge of *Jeſus Chriſt* filling the heart with joy and peace in believing: and that the ſame ſpirit which is joy in the heart, is at the ſame time a power of righteouſneſs in the will. And thus we clearly underſtand the apoſtle's words (*Rom.* viii. 2.) *The law of the living ſpirit in Jeſus Chriſt hath made me free from the law of ſin and death:* that ſo, (Rom. vi. 22.) *being made free from ſin, and become the ſervants of* GOD, *we have our fruit unto holineſs and the end æonian life.*

I well know the uſual objections advanced againſt this great truth; and to obviate them I

grant that not every elevating ſally of a ſelf-excited hope is from a genuine love of GOD in the ſoul, or that it beſpeaks a true victorious faith there. We grant that the force of believing is contained, not in every fond weening of a preſumptuous mind, but, in a confidence founded upon ſure grounds, and confirmed by as ſure an experience.

We allow alſo that faith is of a progreſſive augmenting efficacy, that it encreaſes from degree to degree, from ſtrength to ſtrength, is nurtured by grace upon grace; and has an inexhauſtible abundance and fountain of good to feed upon, even that righteouſneſs of GOD for us, which (*Rom.* i. 17.) *is revealed from faith to faith.*

Yea angelick ages and capacities are too ſhort and too weak to exhauſt the wiſdom and riches of this righteouſneſs; much leſs is the human life equal to its myſterious energies. Like a vegetive ſeed it may be improved, every hour of it, to the effecting our nearer converſion to GOD, and a more intimate cloſing with him in dependence, reſignation, and fœderal attachments.

Says the Apoſtle (1 *John* iv. 18.) *There is no fear in love, but perfect love caſteth out fear, becauſe fear has torment; he that feareth is not made perfect in love.* But ſo to know the heart of *Jeſus* as to be void of all fear, is not the lot of thoſe who ſlightly know him.

Fear notwithſtanding its repugnancy to, is uſually the firſt motive of our approaches towards GOD; for we uſually fly to our reſtoring LORD in terrors, and begin the work of our reſtitution with trembling

And

And even after the windows of heaven have been opened upon us; and we perceive ourſelves adopted the ſons of GOD, and heirs of his glory; our fears are ſtill too apt to continue the ſervile motives, the feeble pillars of our infant obedience: and the ſenſibility of our perſonal vileneſs, and guilt, and worldlineſs, and dryneſs, and want of all things; inſtead of bringing us home to him who can content and relieve us; too often confuſes the powers of our ſouls; indeed ſometimes imbitters it with reliſhes even of diſpair itſelf; repelling and witholding many, for years together, from the arms of his ſecurity: ſo unnatural is it to man to believe!

However the iſſue of this wavering is moſtly good, becauſe, GOD in his faithfulneſs leaves not the warmed heart without applying his ſhapening hand to it; by repeating again and again the peaceful teſtimonies of his love, and ſo reconciling it more and more to himſelf; till by a ſecond and a third, and many freſh manifeſtations and aſſurances, we are at laſt convinced that the ſenſe of our own vileneſs is our beſt qualification; that a wearineſs of our own righteouſneſs, and of the performances of an evil nature, are the higheſt evidences of our LORD's drawings; and that ſinners ſelf-condemned are the prepared ſubjects of his triumph.

Says the Apoſtle (*Rom.* v. 3.) *Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed.* That hope therefore which gives us a firmneſs in our chriſtian calling, and hardens our face like a flint againſt

gainſt every ſoothing and afflicting enemy; ſprings from a ſteady experience of, and a mature acquaintance with our GOD; ſuch as a well cultivated correſpondence, and frequent intercourſes can give; eſtabliſhing the repoſed ſoul in the knowledge of him as our (1 *Cor.* i. 30.) *righteouſneſs, ſanctification and redemption,*[h] as our all abſolutely and independantly of all beſides him.

As the plant unwatered drops and withers, ſo will the ſtrong faith unexerciſed become weak and languiſhing. On the other hand the feebleſt drawings of grace duly cultivated, and kept in exerciſe, will ſoon become, of a grain of muſtard-ſeed, a flouriſhing tree, which all the violences of the elements cannot injure.

It is the exerciſe of the body which makes it robuſt and athletic; it is the exerciſe of the mind that gives its faculties a vigour and penetration; and the like effect will attend the exerciſe of our chriſtian belief. Wherefore St. *Peter* adviſes that *by crowding every effort* (2 *Peter* i. 5. σπουδην πασαν παρεισενεγκαντες) we *add to our faith courage, and to courage prudence, and to prudence temperance,* &c. *abound-*

NOTES.

[h] The Chriſtian man (exiſting in *Chriſt* as the branch in the vine into which it is ingrafted) partakes of the fulneſs, and thereby of all the virtue which belongs to our LORD, as ſays St. *Paul*, ſpeaking of himſelf (*Phil.* iii. 9.) *For him I have ſuffered the loſs of all things, and do account them but dung that I may gain* Chriſt *and be found in him, not having my own righteouſneſs which is of the law, but that which is thro' faith in* Chriſt,

abounding in the knowledge of our LORD Jeſus Chriſt.

The power of believing is in the leaſt degree of it, a true talent, a gift of GOD, an invaluable depoſitum; which we may not bury in a napkin, but improve by every means that offers: and in our ſtudious improvement of it the daylight will break gradually upon us; we ſhall thrive in the knowledge of his love; we ſhall ſee ourſelves as his *pleaſant children*; we ſhall live ſecure in his care and wiſe proviſions for us; we ſhall begin to reduce our deſires to him alone; to be his without reſerve; to want nothing which he does not give us; to depoſite all we have and all we are into his hands as our benevolent father; and firmly to fix our feet upon his word, as on a rock of ſtedfaſtneſs, loſing our fears and ſin and guilt, even in proportion as we loſe alſo our unbelief.

Then ſhall we " behold (as ſays the excellent *Juſtin*, whom we have ſo often quoted) " tho' " ourſelves are on earth, GOD in the heavens ruling

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the righteouſneſs which is from GOD *by faith.* So (*Rom.* xi. 16.) for the Chriſtian is reputed as (*Col.* ii. 20.) *dead with Chriſt*, and (*Gal.* ii. 20. *Rom.* vi. 6) *crucified with Chriſt*, becauſe (*Gal.* iii. 27.) they who are *baptized into Chriſt, have put on Chriſt*, which alſo is the foundation of that bleſſing (*Rom.* iv. 7.) *Bleſſed is the man whoſe iniquities are forgiven, and whoſe ſins are covered*; *bleſſed is the man to whom the* LORD *will not impute ſin. Rom.* vi. 8. *John* xvii. 19. *Jer.* xxiii. 5, 6.

" ruling here as ſupreme magiſtrate; then ſhall
" we begin to ſpeak the myſteries of GOD; then
" ſhall we love and admire thoſe who ſuffer
" becauſe they will not deny GOD; then ſhall
" we condemn the cheat and miſtake of the
" world; when we have learnt indeed to live as
" denizons with ſaints of heaven :"

Τοτε θεασῃ τυγχανων επι της γης ὁτι Θεος εν ουρανοις πολιτευεται, τοτε μυϛηρια Θεε λαλειν αρξῃ, τοτε τους κολαζομενους, επι τω μη θελειν αρνησασθαι Θεον, ϗ αγαπησεις. ϗ θαυμασεις, τοτε της απατης τε κοσμε ϗ της πλανης καταγνωσῃ; ὁταν τω αληθως εν ουρανω ζην επιγνωσῃ.

To believe is to live in light, and light inflames the heart with a love, and reliance, and gratitude, which nothing can withſtand. It is by walking with GOD in light, and with our eyes open, that we diſcover his faithfulneſs manifeſted in all diſpenſations; that we adore and reſt upon him with confidence in all diſtreſſes; that we bleſs his bounty and goodneſs in all difficulties; that we find him ready and near us in all extremities, and perplexities; and read his mercies in the book of occurrences thro' all the emergencies of life, to the extinguiſhing of every terror, to the ſuppreſſing of every diſtruſt; and to the quickening and proſperity of the divine life and thankfulneſs in our ſouls.

Regarding then the chriſtian life as a life of knowledge, and Jehovah GOD, as the object of it; let us begin to improve ourſelves in this our knowlegde of Jehovah GOD, by exerciſing the eye of our inward man upon him continually: let us obſerve

obſerve and trace him in his ſeverity, in his indulgence, in his juſtice, in his humility, in his reproofs, in his fidelity, and in the inviolableneſs of his love; ſo ſhall we learn to live, rejoice and glory in his good pleaſure only.

We ſhall learn to juſtify *his ſeverity* in experience of the ſweets accompanying it: to be modeſt with *his indulgencies* in a filial reſigned enjoyment of them: to bleſs *his juſtice* in confidence that his heart and hands can deſign and produce good only: to admire *his humility* in the abaſeing conſciouſneſs of our own preſumption: to loath ourſelves under *his reproofs* in the ſenſe of a cordial ſoftening hallowing ſhame: to adore *his faithfulneſs* in the pleaſing emotions and mixture of grief and joy and gratitude; and to draw our motives of obedience from the indefeaſibleneſs of our maſter's love.

Let us cultivate a continual intercourſe of peace with him, and refuſe to live but in an uninterrupted ſenſe of his friendſhip and abſolution. And when upon any occaſion our peace with him is weakened, let prayer be ever our reſource as ſoon as may be: *Chriſt* alone can help us here; *there is no other name under heaven given among men whereby we can be reſtored.*

Let us conſider him as always opening the arms of his mercy towards us; as always the ſame gracious father ready to receive his returning prodigal.

Our greateſt injury from ſin is, that it withdraws our heart from our redeemer, and ſeparates between him and us. But as his voice always

is, *My ſon give me thine heart*, let us not in unbelief protract our darkneſs, but rather inceſſantly plead with him before his throne of grace, till we have found our pardon returning upon our hearts afreſh, and till our ſenſe of acceptance is again our conſolation.

This is a devotion I muſt again call old, for it is old as the days of *Solomon*, who adviſes (*Prov.* iv. 23.) *Keep thy heart with all diligence, for out of it are the iſſues of life:* and he who purſues it will find it ſo; for by an intercourſe thus perſiſted in he will thrive apace; and will ſoon be brought home to that reſt in GOD, which is the true end of Chriſtianity.

The true end of Chriſtianity, we learn in our LORD's diſcourſe with his diſciples (*John* xiv.) Judas *ſaith* (*v.* 22.) *Lord, how is it that thou wilt manifeſt thyſelf unto us, and not unto the world?* (*v.* 23) *Jeſus anſwered, If any man will love me he will keep my words, and my father will love him, and we will come unto him, and make our abode with him.* (*v.* 20.) *At that day ye ſhall know that I am in my father, and you in me, and I in you.* (*v.* 16, 17.) *I will pray the father and he will give you another comforter, that he may abide with you forever, even the ſpirit of truth, whom the world cannot receive becauſe it ſeeth him not, neither knoweth him, but ye know him, for ye dwelleth* WITH *you and ſhall be* IN *you.*

When the LORD has ſo manifeſted himſelf to a ſoul as to be no longer only *with him*, but *in him*; that ſoul will converſe with his GOD in a ready and cloſe correſpondence, in an unveiled fellow-

fellowſhip and communion not 'till then known; he will live in his preſence, ſo as to be (*Rom.* xv. 13.) *filled with all joy and peace in believing.*

Being (*Eph.* ii. 21.) *an holy temple in the Lord,* (2 *Cor.* vi. 16.) *God will dwell in him and walk in him*; and (*Rom.* v. 5.) *will ſhed abroad his love in his heart by the Holy Ghoſt.* For theſe are the bleſſings of which we read as diſtinguiſhing the firſt churches of GOD from other men. Says *Peter* of them (1 *Pet.* i. 8.) *whom having not ſeen the love, in whom tho' now ye ſee him not, yet believing ye rejoice with joy unſpeakable and full of glory.*

Happy is the man to whom the LORD is *a God at hand, and not a God afar off:* but when (*Heb.* vi. 4.) *we ſhall have taſted the heavenly gift, and have been made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the æon to come,* when (1 *Cor.* xv. 22) *we are made alive in Chriſt*; and (*Phil.* iii. 10) *experience the power of his reſurrection*; when (*Gal.* iv. 19) *Chriſt* (μορφωθη) *is faſhioned in us*; when (*Eph.* iii. 17) *Chriſt dwelleth in our hearts by faith*; when (*Col.* i. 27) *Chriſt is in us the hope of glory:* then ſhall we *taſte* indeed that *the Lord is gracious*; and experience what it means to love GOD; that high, ſacred privilege and prerogative of ſaints, which is ſingly all what an human ſoul can need, her ſtrength, her transformation, her glory, her holineſs, her righteouſneſs. See *Mat.* xxii. 36—40.

Then will the divine ſtranger, the ſpirit of our GOD, now become our comforter, (1 *Cor.* ii. 10, 12) *reveal to us the things that are freely given to us of God* (2 *Cor.* i. 5.) with *abundant conſolations,*

ſuch as *no one knoweth but he that receiveth them.* Pſ. xciv. 19. תנחומים) *conſolations* that will *delight the ſoul* with things which (1 *Cor.* ii. 9) *eye hath not ſeen, nor ear heard, neither have they entered into the heart of man* to conceive.

This heavenly gueſt is called by St. *Paul* (2 *Cor.* iv. 7.) *a treaſure in earthen veſſels*; and it proves to be ſo, in that it not only aboliſhes the power of ſin in us, and clears our conſciences of (*Rom.* viii. 1) *all condemnation*; and (*Eph.* i. 13) *ſeals us with the holy ſpirit of promiſe, the earneſt of our inheritance:* but is moreover within us (1 *John* ii. 20) *an unction from the holy one* (1 Cor. ii. 19.) *diſcloſing to us the deep things of* GOD (*John* xvi. 13.) *guiding us into all truth*; enlarging our hearts with a capacity of (1 *Cor.* ii. 15.) *diſcerning all things* (that is all perſons) *tho' ourſelves be diſcerned of none*; and bleſſing us with comforts which neither poſſeſſion will rifle or abate, nor familiarity render cheap or contemptible.

But St. *Peter* calls it a *marvellous light*; becauſe the difference between ſeeing the ſame divine truths by the common light of the underſtanding, and by the evidences given by the Holy Ghoſt; is as the difference between the firſt glimmerings of the morning dawn, and the bright ſhining and glory of the ſun at noon day.

However you will at leaſt acknowlege, that he who has (*Rom.* viii. 9) *the ſpirit of* GOD *dwelling in him*, has therewith (1 *Cor.* ii. 16.) *the mind of* Chriſt; and that having the mind of *Chriſt* (1 *John* ii. 27.) *he needeth not that any man teach him*; but is (1 *Theſ.* iv. 9. Θεοδιδακτοι 1 *John* ii. 27.) *taught of*

of GOD (περι παντων) *concerning all things* which the occaſions and occurrences of life ſhall make requiſite for him to know: and being aſſured of this, you have at once an expedient pointed out to you, whereby you may eſcape the being deceived, either by the well-meaning miſtakes of the *religioniſt*; or the artificial ſanctity of the *wolves and robbers*; or the warm remonſtrances of the learned *zealot*.

THE QUOTATIONS IN THE NOTES Tranſlated into ENGLISH.

Page 45.—*Hic locus eſt partes &c.*

'TIS here, in different paths, the way divides:
The right to *Pluto's* golden palace guides:
The left to that unhappy region tends,
Which to the depth of *Tartarus* deſcends;
The ſeat of night profound, and puniſh'd fiends.

Dryden's Virgil.

Page

N. B. We have all along uſed in the Greek and other quotations, the ſame ſtops (or points) which are uſed in the Latin, Engliſh, and all our modern languages; by which means the eye may at once diſtinguiſh the paragraphs in the tranſlation anſwering to thoſe in the original.

Page 46.—Και γαρ κατ' &c.

Two are the paths to *Hades*; one the juſt
To life, the other to perdition takes
The wicked.—In the end however all
That are deſtroy'd ſhall be reſtor'd again.

Page 46.—*Ante adventum Chriſti &c.*

Before the coming of *Chriſt* (when he had not yet open'd the gate of paradiſe, neither had his blood extinguiſhed that flaming ſword and brandiſhing of the cherubim that kept it) all in like manner were conducted down into hades, and hence *Jacob* ſays that he likewiſe ſhould deſcend into hades; and *Job* complains that in hades both the godly and ungodly were detain'd; and the goſpel teſtifies, that in hades is a great interpoſing gulph; and that *Abraham* was there with *Lazarus*; and that the rich man was there in a ſtate of puniſhment.

Page 48.—*Si quis tamen &c.*

If one might venture to make a modeſt conjecture, one would choſe to ſuppoſe this (abyſs) as alſo the regions of bleſſed ſpirits, to be ſituated without the limits of this our viſible world, rather than, as ſome do, in the center of the earth. Indeed the word *abyſs* imports a kind of vaſtneſs; and the expreſſion *outer darkneſs* ſeems uſed purpoſely to imply a ſituation without the limits of the orb which is deſtined for our uſe. Nor perhaps is that paſſage in St. *John* unfitly referred to on this occaſion, viz. (*John* xii. 31.) *The prince of this world ſhall be caſt out.*

Page 54.—*Ut autem Hebraiſmos &c.*

But the reaſon why they made uſe of hebraiſms, was, not only becauſe they were *Hebrews* (for the ſpirit of GOD could have amended any thing in them that he had diſapproved of) but becauſe ſeeing they treated of

of things delivered in hebrew, it was neceſſary to retain many expreſſions, leaſt they ſhould ſeem to propound any new doctrine. And indeed I do not wonder that ſo many hebraiſms were preſerved by them, ſeeing many of theſe are of that nature as not to be ſo happily expreſſible in any other language, nay ſometimes as not to be expreſs'd at all: ſo that if they had not retain'd theſe forms, they muſt have ſometimes invented new words and new phraſes which no one could have underſtood. Laſtly, to ſay no more, ſeeing GOD has choſen theſe only, by which he would have the ſeveral things written which are neceſſary for us, we ought alſo to be ſatisfied that the ſame GOD had ſo limited their language that not a word might raſhly drop from them, nay that they might ſpeak all ſo plainly, properly, and to the purpoſe, that nothing could be expreſs'd concerning theſe things, more fully and better by any one.

Page 61.—*Solus enim (Chriſtus) fuit &c.*

For *Chriſt* alone was at liberty among the dead, and being ſo, having ſubdued him who has the empire of death, he led captive the captives that were detained in death; and raiſed up not only himſelf from among the dead, but thoſe likewiſe who were in the cuſtody of death, and quickened them together, and cauſed them to ſit together in the celeſtial habitations.

Aſcending up on high, he lead them captive, not only bringing forth their ſouls, but alſo awakening their bodies, as the goſpel teſtifies; *for many dead bodies of the ſaints were awakened, and appeared unto many, and entered Jeruſalem the holy city of the living God.*

Page 61.—*Ea propter Dominum &c.*

That therefore he *(Chriſt)* deſcended into the places that are beneath the earth, and preached his advent,

and the remiſſion of ſins to them who believe in him. But all the juſt, and the prophets and patriarchs believed in him; whoſe ſins he remitted in like manner as ours. For all men have need of the glory of GOD: and are juſtified, whoever apply to his light, not of themſelves, but by the advent of the LORD.

Page 62.—ΕΜΝΗΣΘΗ δε *&c.*

The LORD GOD was mindful of his deceaſed *Iſrael*, which ſlept in the land of graves, and went down to them, to preach his reſtitution to them.

Page 62.—*Quum dicit*; *excitata &c.*

When he ſays, many bodies of the ſaints who ſlept, aroſe: he denotes a perfect reſurrection. The reſurrection of thoſe ſaints was effected, as a demonſtration that the death of *Chriſt* was the aboliſhing of the death of us all, which death he endured for the reſtitution and life of all mortals. In very deed he exhibited his quickening power in an amazing manner, in the preſent condition of things, raiſing up the dead, and delivering all the pious ſouls of the deceaſed that were in hades. For this reaſon they died not again, but abide in immortality, even as *Enoch* and *Elias*, and are with them (εν τω παραδειςω, αναμενοντες) in the paradiſe (*viz.* of GOD) awaiting the as yet æonian energy of the reſurrection of *Chriſt*, according to that order, by which, as ſays the divine apoſtle, *we ſhall all be changed:* for to that immortal and incorruptible life there has been hitherto no reſurrection of any one, excepting of *Chriſt* alone the reſtorer; wherefore he is pronounced the firſt-begotten of the dead, and the firſt fruits of them that ſleep.

Page 62.—Ο ΚΥΡΙΟΣ ευηγελισατο *&c.*

The LORD preached to them in hades———whoſe appointment was in hades, and who had devoted themſelves to deſtruction, like men that had caſt themſelves out

out of ſome ſhip into the ſea; even theſe are they who have hearkened to the divine power and calling.

Page 62 and 63.—*INFERNUM petit &c.*

He viſited in hell the woful ſouls
For crimes, done in their days of nature, bound,
An helpleſs croud, beneath the legal weight
Oppreſſive, faſt: long had their cries implor'd
The tardy promiſes, a ceaſeleſs ſuit.
Quick in the light of life he lifts them, rais'd
To be co-habitants with ſaints in reſt.
'Twas his third day of Death; when to th' ſhades
Expectant, their embodied GOD, he came
Deſcending, character'd as conqueror
Supreme, and in his father's virtue fraught,
Effulgent; GOD in man imperſon'd one.
Up to the heavens, ſublim'd in *Chriſt*, aroſe
The wretched, with him chang'd to ſons of day;
Firſt-fruits triumphant of redeeming power,
Retinue, prize, and image, of our LORD.
This done, he ſat him in his father's throne
In ſtate divine; array'd in ornaments
Victorious; partner in his father's life;
Yet linked with us in human ties of love.
Him, LORD and CHRIST and King and GOD, his GOD
Shall ſend the future judge and deſpot of this world.

Page 63.—ΑΛΗΘΩΣ δε, ϰ᾽ ε δοκησει &c.

He verily, and not in appearance (only) was crucified and died, a ſpectacle to the *heavenly* and *earthly* and *ſubterranean* inhabitants: to the *heavenly* as are the natures unimbodied; to the *earthly* as are the *Jews* and *Romans* and ſuch men as were preſent at the time of his crucifixion; to the *ſubterranean* as the multitude who aroſe together with him. For it is ſaid, that, *the graves being opened, he raiſed up many*

bodies of the saints that slept. He descended into hades *alone*, but he returned *with a multitude.*

Page 68.—*Esse quoq; in fatis &c.*

It stands recorded in the book of fate,
That the dire time shall come, when earth and sea,
Yea *Lucifer's* high palace in the skies
Shall burn; and the world's labour'd mass shall prove
A wreck in flames.

Tunc ardens fluvius &c.

The burning torrent shall descend from heaven,
A bickering flood; and spread it's desolation.
The earth and mighty waters of the main
With all its rivers, lakes, and seas and depths,
Shall this consume, exhale, reduce to fire.
Thine empire, *Pluto*, shall it's rage devour:
Yea all the stars of heaven, convuls'd, shall fall,
'Fus'd in one confluent flaming mass;
Their beauty, place, foundation, lost and gone.

Page 68.—Ἐσαι γαρ ἑσαι &c.

That time of the prolapsing æons must arrive,
When golden æther shall resolve her stores
Full fraught with fire; a fierce devouring flame
Raging o'er all things, earthly and sublime,
In furious conflagration.

Page 72.—*Ævi quadratum &c.*

The square of an æon (to say nothing of its cube) is an æon of æons, of $4938271\frac{99}{81}$ years reaching far beyond the age of the world: the double of the square, æons (two) of æons, of $9876543\frac{17}{81}$ years This I have therefore noted only because a figur'd number appears more plainly. In the age of ages the skip is notable from 9 to 8, to 7, and from 4 to 3,

to

to 2, to 1. And the fraction (into decimals) being reſolved in the ſame proportion the numerator ſupplies 6, 5. In the ages of the ages the gradations are remarkable from 9 to 3, and ſo on in the fraction, by reſolving it in the ſame proportion, the numerator ſupplies 2, 1, *&c.* But this will appear more clearly in the numbers extended as follows:

$\frac{17}{81}$
3
40
500
6000
70000
800000
9000000

In the one the fraction $\frac{49}{81}$ is nearly equal to $\frac{6}{10} + \frac{5}{100}$ *&c.* In the other the fraction $\frac{17}{81}$ is nearly equal to $\frac{2}{10} + \frac{1}{100}$ *&c.* In each fraction the numerators 6, 5, and 2, 1, fill the ſeries from 1 to 9 (thus 4938271.605 and 9876543.21.)

But if you proceed, to what an immenſe ſum will 3, 4, 100, 1000, *&c.* æons of æons amount? O the depth! and yet all this is not ſo much as the ſhallows of the ſea of abſolute eternity denoted by the emphatical æons of æons. The ſcriptures ſometimes hint by ſmall ſtrictures, and as it were *en paſſant*, matters of immenſe moment. He that can receive this, let him.

They who ſpeak of the reſtitution after this life, ſhould beware not to imagine that this matter is exhauſted in a millenary jubilee (or 50,000 or 49,000 years); far wider is the meaſure of the æons. This we have here touched upon, not to provoke curioſity, but to dilate the mind; let us receive it as candidates of eternity. We are in time.

Page 76.

Εις τȣς αιωνας	To the ages.
εις αιωνα αιωνος	to the age of the ages (or to the æonian age)
εις αιωνα αιωνων	to the age of the ages.
ἑως της συντελειας τȣ αιωνος	to the common boundary of the emphatical æon.
εις ὁυς τα τελη των αιωνων κατηντησεν	in whom the ends of the ages are met.
εις τȣς αιωνας των αιωνων	to the ages of the ages.
εις πασας τας γενεας τȣ αιωνος των αιωνων.	to all the generations of the age (emphatical) of the ages.
עלמה	The æon. *Heb.*
עלמא	the æon. *Syr.*
לעלמין	the ages.
לעלמיא ועד	to the ages and beyond
עד עולמי ועד	even ages and beyond.

Page 84.—*Non enim (ut quidem putant) natura &c.*

For the nature of GOD is not (as ſome imagine) inviſible to ſome, and viſible to others; for the apoſtle ſays not *that the appearance of God is inviſible to men, or inviſible to ſinners*; but moſt conſtantly pronounces of the nature of GOD, ſaying, *the appearance of the inviſible God.* Yea and St. *John* ſays in his goſpel, *no one has ſeen God at any time*, plainly declaring to all that are capable of underſtanding, that there is no nature to which GOD is viſible. Not as tho' he was viſible in his nature but as it were eſcapes and tranſcends the ſight of a frail creature; but becauſe it is naturally impoſſible he ſhould be ſeen.

Page 90.—ὡσπερ ὑμων ὁι διδασκαλοι *&c.*

As your rabbies deem, fancying that the father of all, even the ungenerated GOD, has hands, and feet, and

and fingers, and a ſoul, like a compound animal; and who therefore teach that the father himſelf appeared to *Abraham* and *Jacob*, &c.

Juſtin Mar. dial. with Trypho the Jew.

Page 93.—ερεις εν μοι *&c.*

But you object to me; "You aſſert that GOD is not contained in place, how then ſay you that he walks in paradiſe? Hear what I reply; the GOD and father of all is incomprehenſible, neither is he found in place; for the place of his abode is not: yet his Logos, by whom he made all things, being his power and wiſdom, aſſuming the perſonage (in that he became *the expreſs image*) of the father and LORD of all, even he went to paradiſe in (this) the perſonage (i. e. *apparent in the expreſs image)* of GOD, and converſed with *Adam*.

Theophilus to Autolycus, 2d book.

Page 94.—Ουτε ουν Αβρααμ *&c.*

Neither *Abraham*, neither any other man hath ſeen the father and ineffable LORD of all univerſally, and even of *Chriſt* himſelf; but *(they have ſeen)* him *(who is)* according to his *(viz. the father's)* own council both GOD his ſon, and alſo angel for the adminiſtering his purpoſe; and whom he *(the father)* will'd alſo to become a man of the virgin; *(and)* who alſo formerly became a fire for the talking to *Moſes* at the buſh: *(This muſt be granted)* becauſe, unleſs we thus underſtand holy writ, it will follow that the father and LORD of all was not then in the heavens, when it is ſaid by *Moſes (as follows) and the Lord rained upon Sodom fire and brimſtone from the Lord out of heaven*, and again when by *David* it is thus ſaid, *take away your gates ye princes, be ye lifted up ye æonian gates, and the king of glory ſhall enter in.* Moreover, that the *Chriſt* is alſo GOD the ſon of GOD, who alſo appeared of old as a man and angel, and was ſeen in a glory of fire as in the buſh, and

and at the judgment which happened at *Sodom*; is abundantly evident from what has been said.

Juſtin Martyr's dialogue with Trypho the Jew.

Page 100.—ενθεν εμωραινοτο &c.

Hereby is worldly wiſdom befool'd, the darkneſs of ignorance diſperſed, and the tyrannical empire aboliſhed, *(namely)* GOD appearing as a man, and man operating as GOD. But neither is the former a *ſeemingneſs* only *(ſince God became true man)* nor is the latter *mere human energy (ſince the man operating is very God)*; yea the former is a reality, and the latter is (a ſtep of his) œconomy.¶

Page 101.—*Quod ex carne natum &c.*

That which is born of the fleſh is fleſh, becauſe it is born of the fleſh; and that which is born of the ſpirit is ſpirit, becauſe GOD is a ſpirit, and it is born of GOD.

Page 113.—*Edocuit autem Dominus &c.*

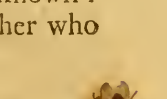
But the LORD has taught us, that no one can know GOD, unleſs GOD himſelf teaches him, that is, without GOD, GOD cannot be known. But that the very knowledge of him is the will of the father; for they know him to whom the ſon ſhall have revealed him: and to this end the ſon has revealed the father, that thro' him he may be manifeſted to all, and may receive thoſe that are juſtified by faith in him to the incorruptible ſtate and eternal refreſhment. To believe is to do his will, but he will juſtly ſhut up thoſe that believe not, and for this reaſon ſhun the light, in the darkneſs which they have choſen for themſelves.—

And

¶ The antient chriſtians underſtood by the term œconomy the whole proceſs of our redemption towards which GOD ſaw it expedient to aſſume humanity.

And therefore the judgment of God is (juſt on) *them who did not ſo believe on him as they had ſeen him.*—And that by the very word made viſible and palpable the father might be ſhewn; altho' all did not accordingly believe on him, yet all have ſeen the father in the ſon; ſeeing that the father of the ſon is inviſible, while the ſon of the father is viſible.———As ſays *Irenæus*, his ineffable production or generation who has known? neither angels nor archangels, but only the father who begot and the ſon who was begotten.

Page 115.—ὁταν γαρ ὡς υἱον &c.



But when *Daniel* ſpeaks of him as the ſon of man receiving the æonian kingdom, does not this import thus much? for the expreſſion *as the ſon of man*, indicates that he indeed appeared as and was a man; tho' certainly not of human ſeed. Alſo the expreſſion *this ſtone was cut out without hands*, proclaims the ſame thing in a myſtery; in that the ſaying that *he was cut out without hands (proclaims the cutting out)* to have been no human work, but *(a work)* of the will of the father, GOD of all who produced him. The ſame may appear from that paſſage in *Iſaiah*, *who hath declared his generation?* which manifeſts that he has a generation ineffable. But no man *(begotten)* of man *(can be ſaid to)* have an ineffable generation.

Page 246.—*Omnia* τα παντα *ſæpe*, &c.

We have often obſerved already, that the words τα παντα, *all things*, univerſally ſpoken are frequently intended by St. *Paul* as reſtrictively relative to thoſe things of which he ſpeaks, in 1 *Cor.* xv. 28, and vi. 12, and viii. 1, and in numberleſs other places. Thus then in this place when he treats of the office of a mediator, but the mediator is deſtin'd ſuch only to the elect; by the appellation (των παντων,) *of all*, I underſtand the whole body of the church itſelf, which afterwards is divided as it were into two parts; namely that in heaven (*viz.* the faithful who were dead before

the coming of *Chriſt*) and that on earth (*viz.* thoſe whom *Chriſt* ſhall find alive, or who have obtained his advent.)* *Beza* in *Eph.* i. 10.

Page 247.—τα παντα *&c.*

All things, that is the whole church, as I have already expounded in at large, *viz. Eph.* i. 10.

See *Beza* in *Col.* i. 20.

Page 247.—*Antea inter angelos &c.*

Heretofore there were factions among the angels, and they were intereſted for their reſpective people. See *Dan.* x. 13—20. xii. 1. and alſo *Job.* iv. 11.—*Chriſt* removed this, being alſo made king of the angels, by choſing one out of ſo many people to himſelf, to whom the angels now owe their ſervice, *Heb.* i. 14. See examples alſo in *Acts* v. 9. xii. 11. xvi. 26, 27. xxiii. 44. in *Matt.* xviii. 10. and 1 *Cor.* xi. 10. where angels are treated of (Again) To the kingdom of

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* *N. B.* *Beza* by this note of his confutes himſelf; for if, as he allows, St. *Paul* always intends by the expreſſion (τα παντα) all things, the whole univerſally of (*id de quo agitur*) that concerning which he is treating; he muſt in the place before us intend the whole of the creation, and not the whole of the elect only; becauſe the things created, and not the things elect are by this apoſtle here ſpoken of. The *all things* here (ver. 16) ſpoken of, are all things that were created in heaven and on earth, viſible and inviſible, whether thrones, dominions, principalities or powers; therefore the *all things* intended here as to be reconciled to GOD, muſt be all things in heaven and earth, viſible and inviſible, even all things that were by *Chriſt* created.

GOD is in *Chriſt* reconciled to all, and being ſo he will have that all be reconciled to himſelf in *Chriſt*; but the all hitherto reconciled to GOD are only the Chriſtians truly ſo called, and the heavenly inhabitants, as we read (*Col.* i. 21. 2 *Cor.* v. 20.) *You that were enemies has he now reconciled to God*; ſo (1 *Pet.* iii. 22.) *angels, authorities and powers* (ὑποταγεντων αυτω) *being ſubordinated* (and conſequently reconciled) *unto him.*

So then unchriſtian men and evil ſpirits are the future ſubjects of reconcilement and ſubordination; agreeably to what we read (*Heb.* ii. 8) *But now we ſee not as yet all things ſubordinated unto him*, their ſubordination then is a work to come; ſee alſo *Phil.* ii. 10, 11. *John* v. 23. *Rev.* v. 13.

of *Chriſt* which he gain'd over the angels, ſome refer that which is ſpoken in *Col.* i. 16. becauſe (Κτιζειν) *to create*, often ſignifies a new adminiſtration. Certainly as ſeveral parts of the epiſtle to the *Coloſſians* agree with this epiſtle, even ſo that paſſage ſeems to throw light upon this, and alternately to borrow light from it—Now all things are changed, the men of every kind who have obeyed the calling (*of God*) are reconciled both to GOD, and to each other.—Alſo the angels who were torn away and alienated from us, as being ſinners and apoſtates, are now reconciled to us, and gathered with us into one company and body under *Chriſt* our head, that both being in like manner united to GOD, may obtain the bleſſing, *now* common to both. All the angels being diſpleaſed with the *Gentiles* on account of their idolatrous worſhip, are reconciled to them when converted to *Chriſt*, and ſerve them willingly for *Chriſt*'s ſake, as a people call'd to angelic dignity.———The *Jews* hated thoſe of other nations as being idolaters: and they themſelves were hated by the *Gentiles* on account of their different forms of religion (of which we have ſpoken in our treatiſe on war and peace xv. 9) Now of both kinds thoſe who come to *Chriſt*, being both friends and brethren, are together one people of GOD.‡

Page 269.—Επει ὀξιξον βλεπουλας &c.

Approve the eyes of thy ſoul ſeeing (*eyes*) and ears of thy heart hearing (*ears*)----for GOD is ſeen by them

‡ *N. B. Grotius* by interpreting the expreſſion τα παντα all things, as intending only things of all ſorts, *i. e.* men and angels, *Jews* and *Gentiles*, or all that are good of theſe, would inſinuate that *Chriſt* did not make all things, and accordingly he tells us roundly, that κτιζειν, to create, in *Col* i. 16. may mean no more than that *Chriſt* put all things into (ordinationem novam, or novum quendam ſtatum) a new order, ſtate or adminiſtration. But I preſume this expoſition of the expreſſion τα παντα, is too contrary to our text to be admitted of by any but thoſe of the Socinian perſuaſion, and ſuch as wou'd at any rate eſcape the force of the apoſtolic language.

that have power to behold him, after that they have the eyes of the ſoul opened. All indeed have eyes, but ſome ſuffuſed (*eyes*) and which diſcern not the light of the ſun; but that the blind do not ſee, is no proof that the light of the ſun does not ſhine. Let then the blind blame themſelves and their own eyes. In like manner thou alſo, O man, haſt the eyes of thy ſoul ſuffuſed, *&c.*.

Page 273.—*Fuit itaq; Dives &c.*

Therefore, ſays *Piſcator*, the rich man then was indeed in hades, but *Lazarus* alſo was in hades, the regions of hades being divided into diſtinct appartments. For both paradiſe and gehenna are in hades.

Page 276.----*Cogita fornacem igneam &c.*

Imagine a fiery furnace convolving, and caſting about it's flames; and in the midſt of theſe the bodies of the damned toſſed to and fro, aſcending now, now plunging in its waves; then whirl'd to diſtant parts; and this inceſſantly, day and night, to ages of ages.

Page 277.---*Ejicientur &c.*

They ſhall be caſt into outer darkneſs, where the cold ſhall be intollerable, the fire unquenchable, the worm immortal, the ſtench intolerable, darkneſs which may be felt, the ſcourges of the tormentors, the ghaſtly appearances of devils, the confuſion of ſinners, no hope of good, no deſpair of evil.

Page 277.—*Hic eſt*, ſays *Grotius &c.*

Here, ſays *Grotius*, is a metonimy of the ſubject; or the containing for the contained, as heaven for its inhabitants, the earth for thoſe that live in it. So in this place death is put for the dead; hades for its inhabitants.

Page 309.----*Chriſtus per ſanguinem &c.*

Chriſt entered by his own blood into the ſanctuary (not only after he had ſhed his blood, and by the efficacy

efficacy of the effuſion, neither with his blood reſumed into his body, but by blood) therefore even this high-prieſt himſelf brought his blood ſeparate from his body into the ſanctuary. At the very time of his entrance *Chriſt* had his blood ſeparate from his body, his body was bloodleſs; yet not inanimate but living.

Sanguinis Jeſu ſeorſum, &c.

The blood of *Jeſus* is conſidered apart from his body (*Heb.* xiii. 11, 12, 20.) as *Dorſchæus* (a *Lutheran*) ſays, " 1ſt. Becauſe the nature of the type " requires this. For the blood in the old covenant " was conſidered, as extravaſated and poured out, " and by this very thing it ſhadowed the pouring out " and effuſion of blood that was to be under the new " covenant. 2dly, Becauſe the nature of the divine " covenant requires this, for it requires a ſhedding " of blood (αἱματεκχυσιαν) 3dly, Becauſe by this " condition of the blood is exerciſed the act of ſa-" tisfactory obedience to GOD due for ſins, *&c.*" So *Solomon Deylingius* (a *Lutheran*) " *Chriſt* being taken " up into heaven, and ſitting at the right hand of " the father, commends our affairs to GOD, and ex-" hibits his wounds and blood poured out to his fa-" ther for us." Again, citing *Rappoltus* (a *Lutheran*) he ſays, " He offers (*i. e.* ſhews) his blood to his " father as a ranſom and the price of redemption for " us, and teaches us that by it's ſhedding, the divine " juſtice was ſatisfied."

Page 311.

Bengelius remarks as follows upon *Matt.* x. 15. Not to believe the goſpel is worſe than to act as the *Sodomites*. *Col.* xi. 22, 24. *That city in the day of judgment ſhall endure ſeverer puniſhment than the land of the Sodomites has either already ſuffered, or will in the day of judgment.* If ſo ſlight a neglect ſhall be ſo grievouſly puniſhed, what will be done to thoſe who obſtinately reſiſt!

Page

Page 320.—*Pro* χαριτι Θεϖ *quidam codices &c.*

Inſtead of *by the grace of God*, ſome copies of great antiquity have, *God excepted:* which laſt reading is alſo in ſome of the ſyriac copies, and in St. *Ambroſe* in his book de *Fide ad Gratianum:* from whence it is evident that the *Neſtorians* are not to be blamed as having altered this text (*for* Ambroſe *flouriſhed about the year* 370, *and the* Neſtorians *after him about the year* 440) It ſeems to have been the opinion of thoſe who altered this text that *Chriſt* died even for angels, and ſo for all excepting GOD. *Grotius.*

Beza, a *Calviniſt*, as follows; (*Græcus Scholiaſtes, &c.*) the greek commentator admoniſhes us that the *Neſtorians* had formerly preſumed to corrupt this paſſage and write *God excepted*, inſtead of *by the grace of God.* And yet this reading (i. e. GOD excepted) is found both in the ſyriac teſtament, and in St. *Ambroſe* in his *de fide ad Gratianum*, lib. 2. cap. 4; and moreover in *Vigilius* againſt *Eutyches.*†

Cornelius à Lapide, a very learned and ingenious *Jeſuit* as follows; (*Nota*, *pro* χωρις Θεϖ *id eſt*)—Note, inſtead of *God excepted*, both *Theodoret Theophilact* and *Œcumenius* read *by the grace of God*, and add that this paſſage was thus corrupted by the *Neſtorians*, who from its teſtimony prove that in *Chriſt* were two perſonages, and that the Godhead was diſtinct from the manhood: but before the *Neſtorians*, *Ambroſe* in his book *de fide*, cap. 4, reads alſo the expreſſion *God excepted*; and expounds it as follows: "*Chriſt* taſted "death for all excepting GOD, which is as much as "to ſay, *Chriſt* died for all altogether (even for an-"gels) only not for GOD, GOD I except." *And then he ſubjoins*, not that *Chriſt* REDEEMED angels, but

† *i. e.* The reading *God excepted* is acknowledged to be the true reading both by *Eutyches* and *Vigilius*, (viz. *Tapſenſis*) who, tho' of contrary opinions, were both alike condemners of the *Neſtorians.*

but becauſe he reconciled them to men and enhanced their joy and glory in that he reſtored and filled again thoſe manſions from which the Demons were fallen with men.§

Page 322.—*Hic igitur qui tot nominibus &c.*

This man therefore even *Jeſus* called by ſo many names, advocate, propitiation, propitiatory, compaſſionating our infirmities, tempted as men are in all things,

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§ *N. B.* The cloſing paragraph here of this Author is ſurely both incredible and unſcriptural. The ſcripture tells us, That *Chriſt appeared to put away ſin by the ſacrifice of himſelf.* That *he was once offered to bear the ſins of the many*, or multitude. That *he bare our ſins in his body on the tree.* That *he was wounded for tranſgreſſion, and bruiſed for iniquities.* That *the iniquity of us all was laid upon him*; and that *he was manifeſted to take away ſin.*

If therefore *Chriſt* died for angels, he died to bear the ſins of, and conſequently to redeem angels; and not merely to reconcile them to man, and much leſs to increaſe their joy in ſeeing the manſions of the wicked ſpirits filled up by a ſubſtitution of wicked men redeemed in their ſtead. Why ſhould wicked men be redeemed to fill up the manſions of wicked angels? At leaſt, from what authority are we to believe that this was ſo?

Moreover, redemption is ſo inſeparably connected with the death of *Jeſus* as not to admit of the above diſtinction, ſee 1 *Tim.* ii. 6. *Mat.* xx. 28. *Col.* i. 14. *Tit.* ii. 14. to redeem is to buy again by paying a price for; ſee *Lev.* xxvii. 20.—xxv. 24. ſo that if *Chriſt* died for angels, he paid a price for them (See 1 *Pet.* i. 18.) and by this Price they became his redeemed property, the reward of his ſacrifice

All things are redeemed by *Jeſus*, and therefore are all things (*John* xiii. 3. *Mat.* xi. 27.) *delivered of the father into his hands*; even (1 *Cor.* xv. 27. *Heb.* ii. 8) *all things excepting God:* delivered to him in purſuance to his death, whereby he purchaſed them; and as (*Eph.* i. 14) *his purchaſed poſſeſſion.* For (*Rom.* xiv. 9.) *to this end Chriſt both died and revived, that he might be the Lord both of the dead* (i. e. the as yet unquickened) *and the living* (i. e. the really quickened, ſince theſe two terms comprehend the univerſe).

Ambroſe's notion therefore of our LORD's dying for angels, and yet not redeeming angels is without foundation And the only Queſtion is, what our LORD will decree concerning his redeemed rebels, and as to this we have great reaſon to hope favourably, becauſe (Pſ. cxlv. 9) *Jehovah is good to all, and his tender mercies are over all his works.*

things, yet without sin; is the great High-Priest not only for men but for all, whatever is intellectual, offering himself a victom once sacrificed. For he tasted death for all *excepting God*, or (as certain Copies have it) *by the grace of God.* (But) whether (we say) he tasted death for all GOD excepted, he died (however) not only for man, but for all intellectual beings; or whether (we say) he tasted death for all by the grace of GOD, he died (however) for all excepting GOD; becausе it was by the grace of GOD that he tasted death for all. *Origin on St. John's gospel.*

Page 341.—Καθ' ὑπερβολην εις &c.

By hyperbole upon hyperbole, *i. e.* excellently excellent, says *Theophrastus*, or wonderfully, and above measure exalted,—for thus the *Hebrews* by doubling a word express a vehemence, and superlativeness; as *mad, mad, i. e.* very, very, or above measure, and extremely much; as much as to say, incomparably more. *Cornelius a Lapide.*

Page 353.—*Christus, qui in novissimis &c.*

Christ in the latter times became man among men that he might join the end to the beginning, that is man to GOD—also this privilege of seeing him he gives to them that love him—for man of himself sees not GOD. But GOD likes to be seen of those whom he wills to see him, and in the manner he so wills. And he will be seen in the kingdom of the heavens as father, the spirit preparing man into a son of GOD, and the son *(i. e.* of GOD) presenting him to the father; while the father gives him incorruptibility for the enjoyment of the eternal life; this happens to each by his seeing GOD. As they who see light are in that light, and receive of its brightness; so also they who see GOD are in GOD, and partake of his brightness. For the brightness quickens them; so then they who see GOD possess life.———To live without

without life is impoſſible; but life ſprings from the participation as its ſource, and to partake of GOD is to ſee GOD, and enjoy his bounty. Men therefore ſhall ſee GOD, and ſhall live by ſeeing him, becoming immortal, and arriving even into GOD. *Irænæus.*

Page 354.—Ουκ δια το συγγενες &c.

He (*i. e.* man) ſeeth GOD not by virtue of his conſanguinity, neither becauſe he is an intelligent creature, but becauſe of his probity and uprightneſs; yea, and becauſe he has wherewith he apprehendeth GOD. *Juſtin Martyr.*

Page 374.—*Tota ſenſatio eſt in anima &c.*

All ſenſation is in the ſoul; for when we ſee with the eye, hear with the ear, touch with the hand; the real viſion, hearing, and feeling are not in the eye, ear, or hand, but in the ſoul: for it is not the body but the ſoul which ſees by the eye, hears by the ears, and feels by the hand.

Page 376.—*Anima Chriſti eſt finita &c.*

The ſoul of *Chriſt* is finite, conſcious neither of all things, nor with abſolute diſtinction——Alſo his body is finite, neceſſarily and proportionably diſtant from objects variouſly ſo, unleſs you exempt a finite body of its finiteneſs.——A finite is not capable of an infinite——an infinite cannot be limited by a finite.

Page 401.—*Eſt aliquid quo tendis &c.*

Haſt thou not yet propos'd ſome certain end,
To which thy life, thy ev'ry act may tend?
Haſt thou no mark at which to bend thy bow?
Or like a boy purſu'ſt th' carrion crow
With pellets, and with ſtones, from tree to tree:
A fruitleſs toil, and liv'ſt *extempore?*
Watch the diſeaſe in time: for when within
The dropſy rages and extends the ſkin,

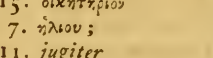
In vain for *Hellebore* the patient cries,
And fees the Doctor; but too late is wife:
Too late, for cure, he proffers half his wealth;
Conqueft and *Guibbons* cannot give him health.
Learn, wretches, learn the motions of the mind,
Why you are made, for what you were defign'd;
And the great moral end of human kind.
Study thy-felf: what rank or what degree
The wife creator has ordain'd for thee:
And all the offices of that eftate
Perform; and with thy prudence guide thy fate.
Pray juftly, to be heard: nor more defire
Than what the decencies of life require.
Learn what thou ow'ft thy country and thy friend;
What's requifite to fpare, and what to fpend:
Learn this; and after envy not the ftore
Of the greaz'd advocate, that grinds the poor:
Fat fees from the defended *Umbrian* draws;
And only gains the wealthy client's caufe:
To whom the *Marfians* more provifion fend,
Than he and all his family can fpend.
Gammons, that give a reliſh to the taſte,
And potted foul and fifh come in fo faft,
That e'er the firft is out, the fecond ftinks:
And mouldy mother gathers on the brinks.

Dryden's Perfius.

F I N I S.

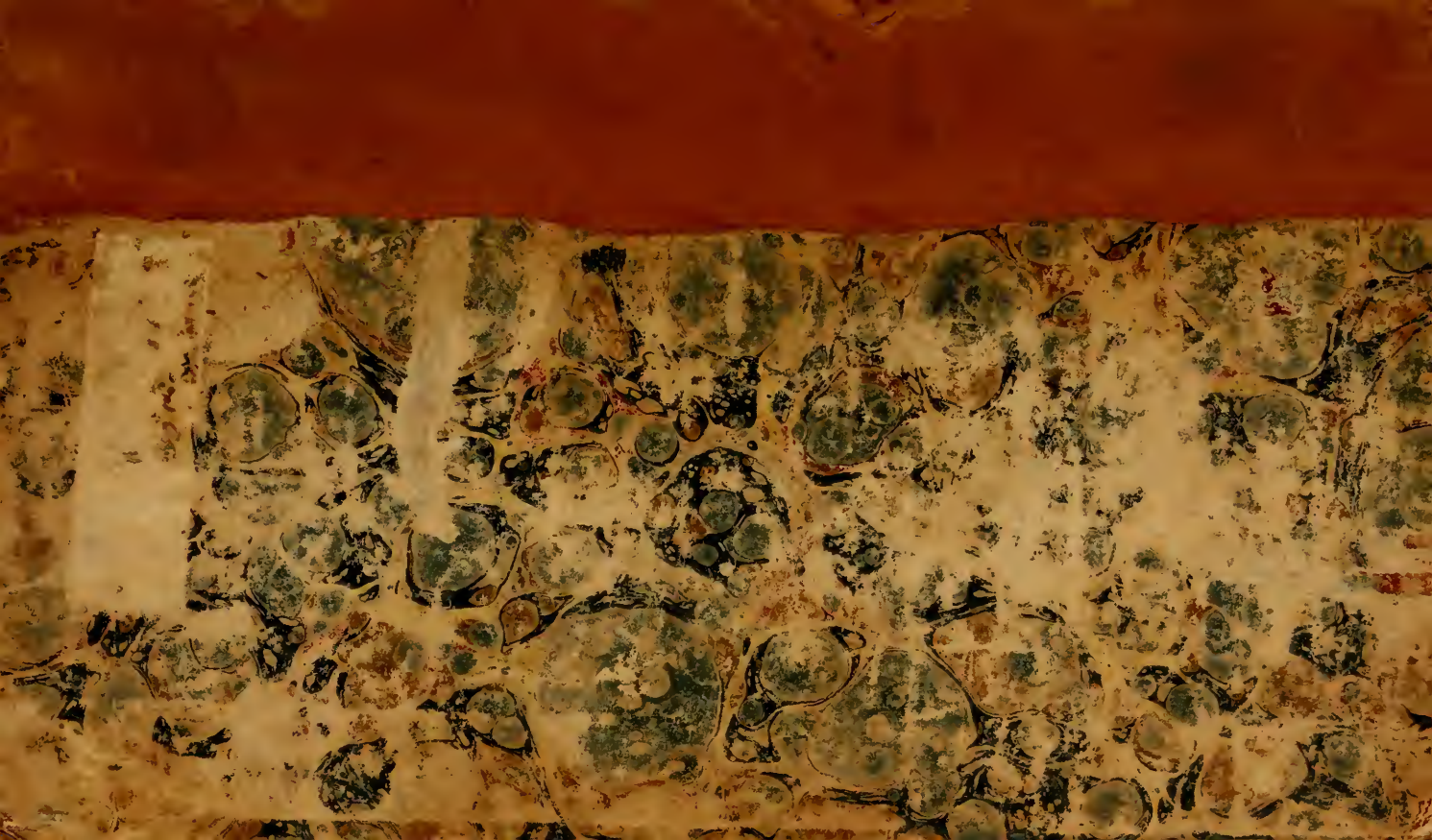
ERRATA.

[*f.* for, *d.* dele, *n.* notes.]

Page.	Line.	Read.
5.	n. 2.	זה *f.* וה
	n. 4.	maid *f.* woman
	n. 5.	(העלמה whom thou haſt appointed for אשה a wife to my maſter's ſon. See v. 40.)
7.	n. 4.	Succedaneum
8.	n. 21.	(æon age)
	n. 22.	(Κοσμος world)
12.	7.	(or common boundary) of the æons
	11.	æons have met *f.* are cóme
25.	17.	to be the æonian GOD
26.	7.	ſuperſeded
59.	24.	ſtigmatized *f.* ſignalized
62.	2.	Κατεβη
	17.	παραδειτω, αναμενοντες
63.	20.	καταχθονιων
80.	14.	only begotten ſon
	33.	only begotten ſon
94.	n. 18.	γεννηθηναι
96.	n. 5.	אתזה
98.	17.	increaſes upon
99.	8.	*Theophilact*
103.	n. 9.	bear a
104.	n. 3.	*Mat.* xi. 27.
107.	n. 10.	the firſt-begotten
164.	n. 25.	
224.	n. 2.	expletive with
225.	n. 3.	critical difference
239.	16.	to *Chriſt f* by *Chriſt*
240.	13.	bottom-principle
248.	n. 5.	*tanquam*
	n. 5.	*alienati*
	n. 11.	*libenter*
257.	30.	Jehovah (the inviſible) i. e. *d.* to
261.	15.	οικητηριον
269.	n. 7.	ἡλιου ;
276.	n. 11.	*jugiter*
304.	n. 6.	εις το παντελες;
308.	n. 30.	wine fat ? wine preſs alone
310.	n. 1.	*ſanguinem*
	n. 11.	αἱματεκχυσιαν
310.	n. 10.	*ſeparatum.*
333.	9.	ההוא
334.	6.	*Rev.* xx. 15. λιμνη του πυρος, i. e. *d.* α
	n. 13.	 i. e. *d.* ;
435.	8.	become *f.* becomes
456.	4.	εμυρωσετο.

Advertiſement.

THE Author of the foregoing Work intends to publiſh a SYRIAC GRAMMAR, which will be prefaced with a Treatiſe in Defence of the Syriac Teſtaments, old and new: ſhewing their authenticity, antiquity, and great authority; and anſwering the Objections uſually made againſt them, to the leſſening that high credit and veneration among us (who rely altogether on the greek) which they ſo juſtly find in the Eaſtern churches.

This work will be concluded with the original ſyriac epiſtle to the Hebrews tranſlated, as is *Montanus*'s heb ew bible, with the literal latin over each word; together with a lexicon of all the ſyriac words in that epiſtle engliſhed.

But as this work will be expenſive, the Author, before he begins to print it, will require 600 Subſcribers, who by applying to Mr. DODSLEY, or Mr. CADELL, may know the Terms on which it will be executed.